

Conjugium Conjurgium,
Or, some Serious
CONSIDERATIONS
ON
MARRIAGE.

Wherein by (way of Caution
and Advice to a Friend) its Na-
ture, Ends, Events, Concomitant
Accidents, &c. are Examined

By WILLIAM SEYMAR Esq;

Felix quem faciunt aliena pericula cautum!

L O N D O N ,

Printed for A. B. and sold by John Amery,
at the Peacock over against Fetter-Lane in
Fleet-Street, 1674.

СИДИЛ(БЫЛ) ВОДОВОД

ЗАХОДИЛ СЮДА

СОЧИЯЕЩИЕСТВО

К

СИДИЛ(БЫЛ) ВОДОВОД

ЗАХОДИЛ СЮДА
СОЧИЯЕЩИЕСТВО

СИДИЛ(БЫЛ) ВОДОВОД

ЗАХОДИЛ СЮДА
СОЧИЯЕЩИЕСТВО

СИДИЛ(БЫЛ) ВОДОВОД

ЗАХОДИЛ СЮДА
СОЧИЯЕЩИЕСТВО

TO THE
READER.

NO wonder, if in this inquisitive Age, the Authors Name, Quality, the Reasons of his writing this Tract, &c. be enquired after and, perhaps to the most Scrutinize and Ingenious, should his disposition be known, and his affection to the FEMALE SEX, That he hath been Married himelf; That he was an indulgent Husband, &c. It would seem strange to see him in this Masquerade, and so far differing from

To the Reader.

from his other Writings. But Sir, whoever thou art, I may take that same liberty to tell thee (with that Dunstable fellow in Plutarch, lib. de Curiositate, when one would needs be prying into what he had in his Basket, Quum vides velatam, quid inquisis in rem absconditam.) 'Tis a peice of ill-breeding to search into what is concealed. Wherefore thinkest thou I do abscond my self if I would be known? If thou likest what I have said, be contented; if thou dost not, know wrote it to please my self (by way of advice to a Friend) not thee: Thou mayest go read somewhat else. It may be I wrote it

To the Reader.

to try his Wit, or my own, or thine ;
As Erasmus, though wise, wrote
in the praile of Folly. Cornelius
Agrippa of the vanity of Learn-
ing, though a Learned Man him-
self. And Cardan an honest
Man, and one of Integri'y, yet
wrote an whole book in the
Praise and Commendation of
Nero. Æneas Sylvius a grave
Divine, yet wrote a wanton Love
story of Lucretia and Euryalus ;
And so have those
Philosophers *
written on the
like subject. And
Virgil in his 2. Æneads, who,
though some condemn, yet Servius

* Xenophou, Plato, So-
cates, Solon, Plutarch,
Leon Hebreus, Plotinus,
Maximus Tyrius, &c.

To the Reader.

commends him, and vindicates his worth, wisdom and gravity. And several Wise and Learned^{*} Men have written against M A R-
R I A G E as well as I, [though

* As Espenius lib. 6.
De Continentia cap. 8.
Plotina, in amor. dial.
Prag. Artis Amandi,
Miltens in Polit. cap. 3.
Loyinus Omnia de oc-
cultis naturæ miraculis
lib. 4. cap. 12. Kornman-
nus de Virginitate,
Barbarus de reuxoria,
&c. But who is Instay-
antum Nevisanus his
Sylva Nuptial, Æneas
Sylvius his Epistle to
his Friend Nicholas of
Wartburge, which he
calls Medea illiciti
Amoris, Philo Judæus
de mercede merit. Peter
Hædus de Contem. a-
moribus, &c.

not in my way.]
Must these excel-
lent Men be de-
famed for this, and
writing thus? Per-
haps in an hu-
mor to please them-
selves, or others;
or as I have done,
to caution a
Friend? No, but
rather, as one said
well of Cato's
Drun-

To the Reader.

Drunkenness, If Cato were Drunk, it should be no Vice at all to be Drunk. But there are a Generation of Vipers among us, seemingly Saints, yet really Whoremasters themselves, that will admit of none of these Booke; and out of an affected formal gravity, and seeming Sanctity condemn all. As Castalia will not allow young People to read the Balad of Balads, accounting it too light for his graveness, when as if we must lay aside all the Books in the Bible that mention such Love-Toys and Attractions (as) Genetts, Forkle Shins of God going into the Daughters of Men; The story of the Sodomitites, and

To the Reader.

Religious and Righteous Lots Incest ; And Dinas Ravishing ; also Rubens going up to his Fathers Bed. Exodus, for the 16th and 19th verses of the 22d. Chapter. Leviticus, for the fifteenth Chapter and the 19, 20, 21, 22, 23. verses of the eighteenth Chapter, or for the 19th verse of Chap. 21. Numbers for the story of Zimri and Cozbi. Deuteronomy for the 22th Chapter, from the 22th verse to the end ; and the 10th and 17th verses of the 23d. Chapter. Joshuah for the mention of Rahab the Harlot (yet by concealing the spies, she was the Instrument of the Children of Israels)

To the Reader.

rael's taking Jericho, &c.)
Judges, for Sampson and Dalilah,
and the Levites Concubine. Ruth
for her courting Boaz, chap. 2.
&c. and verse 9. chap. 3. Sa-
muel for the stories of David
and Bathsheba, Absalom and
Tamar; as also Absalom's lying
with his Father's Concubines. The
Kings, for the two Harlots that
came to Solomon for Justice.
The Chronicles for Davids Adul-
tery, on which he is forbid by the
Prophet Nathan to build the Lords
House; and the reason was, be-
cause he was a man of Blood,
1 Chron. 17. and you know he
had kill'd Uriah for his Love to
his

To the Reader.

his Wife, or rather Lust; And
the Queen of Sheba's visit to Solo-
mon, 2 Chron. 9. Ezra for the
~~two~~ first verses of the 9th Chap-
ter, &c. and Chapter 10. As
also Nehemiah for the same Fact
of the People, as is evident by their
Repentance, Nehemiah the 9th.
Esther for the story of Ahashue-
rus and she; Vashti yet living. The
Proverbs of Solomon for his de-
scribing and writing against an
Harlot, Chapter 2. & Chap.
7 & 9. in those plain words, and
against Whores, Prov. 5. and
Adultery, Chap. 6. and the Lude
Woman, Chap. 31. and his
Song, or the Balad of Balads
for

To the Reader.

for the similitude it bears with our
vain Lovers in these our days,
&c.) it will be reduced to a very
narrow scantling. I say, should
we lay aside all the Books of the
Old and New Testament that men-
tion or reflect on Love-Toyes and
Fooleries, worthy enough to be bla-
med and justly condemned; as I
have, to my weak capacity, endeav-
oured.

But, what need I thus Apolo-
gize? Ictus Pilca-
tor sapit, The occasion of
burn'd Child dreads the subsequent
the fire (we use to
say) He that has been Married
knows the inconveniences of that
state,

To the Reader.

state, better than a Bachelor; and, therefore, to tell you the plain truth (which, yet, I need not do) being loath to see the Ruine of my Friend, wrote the ensuing Discourse.

In which, however, I would not be mistaken; for
The Authors Love to the Female Sex. though writing to a **M A N, W O M E N**
are most frequently named; yet it concerns them no more than Men. I honour (I confess, Bona fide) the Sex, I mean the Female Sex that are good of them. What therefore is said of the one, mutato nomine, may, most part, be understood of the other,

To the Reader.

other. My words are like Passus's Picture in Lucian, of whom when one had bespoken an Horse to be Painted with his Heels upward, tumbling on his Back, he made it Passant; Now when the Fellow came for his Picture, he was very much in wrath, and said it was quite opposite to his mind. But Passus instantly turn'd the Picture upside down, and shewed him the Horse at that Site he requested, and so gave him satisfaction.

If any Woman, therefore, take exception at my words, let her alter the name, and read H I M for H E R, and 'tis all one in effect, Besides, though I confess,

To the Reader.

I can find few Men in all my con-
verse, that are really married to
WIVES, but to WOMEN in
only; so it has been, on the other
side, the bard fortune of some
good Women to be married onely to
MEN and not to HUSBANDS,
as Abigail was to Nabal; Syrena to Dioclesian;
Mariamne to Herod; Thyra to
Gurmund; Theodora to The-
ophilus, &c.

If, notwithstanding all this, I
must or may be Tax-
ed, I am in the fol-
lowing discourse in
an Errour: I con-
fess, Humanum est errare; and
might

To the Reader.

might I therefore vindicate my
self by shewing the Slips and Fail-
ings of others, nay the Best and
Learnedest, I cou'd easily manifest
the chiefeſt and greatest Philo-
ſophers, Fathers, and Divines
have erred it may be more groſly.

What ſtrange abuſuries, Brain-
ſick Paradoxes, Apparent Igno-
rances, and Idle Tenets have been
aſſerted by Aristotle and the rest?
with their followers and imitators,
as well as expouſors, &c too re-
dious to enumeate. The truth is,
there is hardly any certainty in any
natural knowledge, or that which
we call Reaſon. Bring me that
Aſtronomer that can calculate the
true

To the Reader.

true motion of Mars and Mercury. Or Mathematician that can find out the Quadrature of a Circle. The Cosmographer, Hydrographer, or Navigator that can discover the Creeks and Sounds of the North-East and North-west passages. The Chronologer that can Rectifie the Chronological Errors in the Assyrian Monarchy. The Historian that can give a just account of ancient times, or the Man that can set the Gregorian Calendar to Rights. All the Philosophers and those wise men of Greece that gave Preceps to others, Inventors of Arts and Sciences
wer

To the Reader.

were utterly derided by Lactantius in his Book of Wisdom, where he not only condemns them, but proves them to be Dizzards, Asses, and Mad-men, so Sottish and Dondring, as, to his thinking, never any old woman or sick person doted worse. Democritus took all from Eufippus, and left the Inheritance of his Folly to Epicurus; the same Lactantius makes no more difference between Plato, Xenophon, Aristippus, Aristotle, and the rest, and Beasts, living that they could speak. And it the same Lactantius is sufficiently whip'd himself, by others, searching his opinion of the Soul, &c

To the Reader.

* St. Hierom makes
him full of Errors in
his Epist. ad Aratum.

&c. And so i
* Origen, touch
ing universal re
demption ; affirming, that the ve
ry Damned, and Devils them
selves after a time, shall be Sa
ved, &c. Tertullian favoure
the Sect of the Montanists, when
he speaks of a new Paraclet, and
a new Prophecy ; he also con
demned Second Marriages, as we
do my self, (if that be a Crime
and so doth St. Hierom) yet he
condemn Marriage at any time, in
any case, esteeming it no other than
a Sin. And St. Hillary deriv'd
from the Merits of CHRIST
when he maintains his Body n*on*
cap

To the Reader.

capable of Suffering; and that
unger, Thirst, Weariness,
other infirmities, were not na-
ral to him; but as the Schools
speak Absumptæ. And Epiph-
anus on Christ's words, Pater ma-
re or me est, affirms 'twas true also
of his Divine Nature. And that
the Garden he spake not these
words seriously, Pater si fieri po-
est, transeat in me calix iste,
ut only by way of Dissimulation,
deceive th: Devil. St. Am-
rose also in his Alegories, speak-
ing of St. Peters sin, holds, that
he did not deny Christ as God, but
only as a man; and that it is law-
ful to marry any that is divorced.
And

To the Reader.

And St. Augustin will have
Eucharist administered to Ch
dren, and maintains them Dam
ed that die unbaptized. And
Cyprian maintains the Re-ba
tizing of such as having renon
ced any Heresie, had been form
ly Baptized by Hereticks, &

And so the Rabins of the Je
accuse the Apostles of Ignoran
and Errour, though not of f
shood; as when St. Paul sa
Samuel gave the Children
Israel Saul the Son of Cish to
their King, being about the a
of 40. years, when as the Scri
ture seems to say otherwise.
also when St. Stephen says the

To the Reader.

it went down with Jacob into Egypt were seventy five Souls, even Moses both in Genesis and Exodus saith they were but Seventy. And Cajetan goes higher, and observes that in 2 Kings 21. read Michol instead of Me-
lop (so taxing that book with ours also) as appears by comparing it with 1 Kings 12. And Matthew quotes Zachary
at. 27. for Jeremy; and St. Mark cites chap. 1. a passage of Isaiah which indeed is in Malachi. In like manner St. Luke chap. 3. affirms Canaan the Son of Arphaxad, and hec the Son of Canaan, therein con-

To the Reader.

contradicting Gen. 23. where
is said Salec was the Son of A-
phaxad, not his Grandson. And
when he says that the Cave wh-
Abraham bought was in Siche
it was indeed in Hebron ;
that he bought it of the Sons
Hemor, the Son of Siche
whereas Moses says it was
Ephron the Hittite, Gen.
And so likewise he says Hen-
was Sichems Son, when
as in Gen. 33. it is said,
quite contrary, that He-
mor was Sichems Fa-
ther. And such like
^{*} passages.

* Which
deed sig-
little :
Old
ment, a
ally the
part of
lating o
the Jew
tion.

M.
Le
S.

the Reader.

old the world to be from
ty. Others will have
e Adam, and he to be
rst Parent of the Jewish
and therefore Moses
in him. But the many
Chronologie, and the
of times, render
ets the more difficultly

No less variety of opini
d errors is there touching
of the World. Joachi
as, S. Brigittam, Uberti
Casali, Telesphorus Her
etruus de Areacco, Nicho
laus Causanus, Johannes Picus
Mirandula, Francisc. Melet, &c.
held, that the World shoud en
dure

To the Re
contradicting Gen.
is said Salec was the
phaxad, not his Gr.
when he says that the
Abraham bought wa
it was indeed in He
that he bought it of t
Hemor, the Son
whereas Moses says
Ephron the Hittite,
And so likewise he s.
was Sichems Son, whe
as in Gen. 33. it is said
quite contrary, that He
mor was Sichems Fa
ther. And such like
* passages.

of
lating o
the few
tion. M.
H. S.

To the Reader.

Some hold the world to be from
all Eternity. Others will have
Men before Adam, and he to be
only the first Parent of the Jewish
Nation; and therefore Moses
writes from him. But the many
errors in Chronologie, and the
accomp^t of times, render
those Tenets the more difficultly
salved. No less variety of opini-
ons and errors is there touching
the end of the World. Joachi-
nus Abbas, S. Brigittam, Uberti-
nus de Casali, Telesphorus Her-
mita, Petrus de Areacco, Nicho-
laus Causanus, Johannes Picus
Mirandula, Francisc. Melet, &c.
held, that the World shoud en-
dure

To the Reader.

dure as many years after the Death
of Christ, just as there were
verses in Davids Psalms. Ari-
starchus a Philosopher, says it
should last but 2484. years, Are-
teus Dycrachinus, 5552. He-
rodotus and Linus 1800. Dion
13984. Orpheus 120000. Caf-
sander 180000. The Fathers,
Irenæus, St. Hillary, St. Am-
brose, St. Augustin, and St. Hie-
rom, with the ancient Rabins, con-
clude, ridiculously enough, that be-
cause GOD Created the World in six
days, and rested the seventh; From
this mysterious order, the world
should last but 6000. years. ^{and if}
in the beginning of the Seventh day
the thing.

To the Reader.

things should rest. Alluding to
that of the Psalmist, Psal. 89.
A Thousand years in Thy sight
are but as one day, and one
day as a Thousand years.

But these Opinions contradict
the Scripture: for if the World
must last but 6000 years, &c.
than the day of Judgement may be
foreknown, which our Saviour
denies. Again, the years from
the Creation to this present being
so uncertain, the Days must needs
be more uncertain. Now that it is so,
it may appear by comparing the di-
verse Opinions of such (or mistakes
if you will) who have, with all
their Diligence, notwithstanding,

To the Reader.

computed the years from the Creation to Christ, and yet they differ above 100 years. the nearest. Those of the Jews that

* As Hieronimus de Sancta fide, Paulus a Sancta Maria, Lyranus Burgensis, and Others which are followed by Georgius Veneratus, Galatinus, Franciscus Georgius, and Sinibius. have turn'd Christians, * account from the Creation of the World to the Nativity of Christ , 3760,

Paulus Forosempionensis, 5021. Arnoldus Pontacus; 4088. Petrius, Baronius and Belarmin 4022. Genebrard, 4090. Suárez , 4000. Ribera , 4095. Onuphrius Pavinus, 6310. Carolus Bavillus, 3989. Malverda, 4133. Josephus Scaliger

To the Reader.

3948. Sixtus Senensis, Massæus,
Or. 3962, Johannes Picus
mirandula, 3958. Peter Galli-
fard, 3964. Johannes Lucidus,
and others, 3960. Gerardus Me-
rator, 3928 Jansenius, 3970.
Paulus Palatinus, 4000. And,
when all is done, the nearest we
can be able to come to the truth,
will be perhaps about 25. or 30.
years over or under; So frail is
Man, and full of Errour.

If we should descend so parti-
culars, as but to Cherubim,
Teraphim, Urim and Thum-
mim (to omit infinite others) we
shall find they do not all agree
touching what they were. Aben-

To the Reader.

ezra, Scelomath, the Thalmudists among the Jews. And almost all writers both Greeks and Latins, I know, generally, assert, at least the Cherubins of the Ark were in shape like young Boys, because of the Chalde word כָּרְבָּן Cherub, which is compounded of the Servile Letter כ Caph, i. e. sicut, and רַבִּיא Rabeia, i. e. in Chalde Adolescens vel Puer, in the plural כָּרְבָּיָא Chærabeia, i. e. sicut Pueri, vel Adoloscentes; which is a gross erreur; For we must know Moses did not speak Chalde, but Hebrew. Besides, if we must go according to the Etymologie of the word; then, from

To the Reader.

from the Hebrew word we may say they were in the shape of Saddles ; sith the word רכב whence כרוב Cherub is said to be derived by Transposing the Letters into Cherab, i. e. Equitare, which is in the Hebrew a Saddle, as in Levit. 15. 9. 1 Kings 32. 35. or from the word כרויב Cheridib, i. e. sicut Pluvia, we may say they were made like the Rain. Cajetan bath herein also shewed his error, when on Exod. 25. 30. He maintains them to be of Humane shape, because the Hebrew is to this sense, Facies eorum. ut vir ad fratrem suum For, who so is skilful in the Hebrew

To the Reader.

brew, will tell him, that we may as well conclude the Curtains of the Tabernacle, the Stars, and a thousand other things in the Old Testament, were also of Humane shape ; saith Isaiah, speaking of the Stars ; where the vulgar Translation hath it, Neque unum reliquum fuit, The Hebrew Text saith, Et vir non est substractus, And in Exodus, Moses speaking of the Tabernacle and Curtains thereof, the vulgar says, Quinq; curtainæ sibi conjungantur mutuo, which in Hebrew is, & quinq; curtainæ erant conjunctæ mulierem ad sororem suam. So Ezekiel, speak-

To the Reader.

speaking of the Wings of the Beasts, where the Translation hath it, & vocem alarum animalium percutientium alteram ad alteram, in the Hebrew it is, mulierem ad sororem suam. And in Genesis where mention is made of the parts of the Sacrifice; in the Translation it is, & utriusq; partes contra se altrinsecus posuit; But, in the Hebrew, & dedit vi-
rum partem ejus è Regione proximi sui, &c.

Whence is apparently discovered their Errour who condemn Aaron for making the Golden Calf; For, he thinking Moses had been re-
ceived to G O D, made a Cheru-

To the Reader.

bim in the likeness of a Calf ;
And, doubtless, this good Man
wou'd do nothing but what was
agreeable to the pattern which was
shewed to Moses himself and the
70 Elders, in which pattern they
saw the Glory of God in the same
manner it was in a Vision after-
wards seen by Ezekiel and St.
John , where G O D appeared
sitting between four Cherubims,
the first having the face of a Man,
the second of a Lion, the third of
a Calf or Bull, and the fourth of
an Eagle. On which Cherubims
G O D promised to appear and go
before the Children of Israel.
Now Aaron made choice of this
figure

To the Reader.

figure (at the importunity of the people, being necessitated to pacifie them) rather than any of the other three, it being more absurd; least the Children of Israel should adore it; for the which, they are afterwards only blam'd, not for making it; neither do we find Aaron in any place reproved for so doing. And this was the Cause that Jeroboam to establish the Kingdom to himself, made two Cherubims in the shape of Calves, placing one in Dan, the other in Bethel, that the people might be kept from the trouble of going up to Worship at Jerusalem, where were the same Cherubins

To the Reader.

which were made according to the pattern that Moses received: For had they not been of that shape, it had been great folly in him to shape them so, and introduce a new Religion, which would have been as dangerous, as contrary to his Design, which was to keep the people in obedience to him by the same form of Worship they used at Jerusalem.

There are no less various opinions touching the Teraphim we
* In Thisbi. read of in Scripture,
as * Elias Levita says
they were made in this manner.
They kill'd a Man that was the
first born, and wrung off his Head,

and

and

To the Reader.

and having embalmed it, they placed it on a Plate of Gold, on which was first written the name of the unclean Spirit that they would call upon ; and so hanging it against a Wall, placing Lamps and Torches about it, they Worshipped it. Aben-Ezra is as false (though not so scandalous) when he says Gen. 31. that the Tera-phim were certain instruments of brass like Sun-Dials, by which they knew the particular hour and minute they were to practise their Divination in. Rabbi Eliezer, surnamed גָדוֹל Gadol, i. e. The Great. In his book entituled, פרקן אליאור Pirche Eliezer, i.e., Ca-

To the Reader.

Capitula R. Eliezer, cap. 36. *is* of opinion they were certain *fi*
Statues made in the form of a *Man, under certain Constellations, of*
whose influences (which they o
were, as they held, capable of re
ceiving) caused them to speak at
some certain hours, and give an
answer to what was demanded of
them ; which was the reason (saith
he) Rachel stole away her Father
Labans Images, least he, by ha
ving recourse to them, might dis
cover which way Jacob and his
Family went. R. David Chim
chi also is as far out, when he
says, they were certain Images,
whose figure is unknown; by which
the

To the Reader.

8. the Ancients instructed concerning
ain future events, being like these
a Oracles which speak by the mouth
s, of the Devil. This false Opinion
ey of his is taken up by Cardinal
re- Cajetan, Vatablus, Clarius;
at Selden and Marius. Mercerus
an swims with the stream of Inter-
of preters, and says, they were as
ib the Household-gods of the Ance-
er ents, ut Penates & Lates sum-
a- ferim. Philo Judæus is yet far-
s, ther out of the way, where he
is affirms, Micah Judges 17. made
n- of fine Gold and Silver three
he Images of Boys, and three Calves,
s, one Lyon, one Dragon, an Ea-
ch gle, and one Dove, which an-
be swered

To the Reader.

swered all his demands. As, if concerning his Children, he went to the Boys; If Riches to the Eagle; If Power and Strength, to the Lyon; If Sons and Daughters, to the Calves; If Length of years, to the Dragon; If Love or Friendship, to the Dove.

But, the truth is, when all is laid done, TERAPHIM is but the general name of Cherubim and Seraphim; and, St. Hirom (an Author more worthy of Credit in matters of the Old Testament than any Interpreter either Greek or Latin) says, 1 King. 22. 16. These Teraphim were sacred Images belonging to the Priest, TERAPHIM

To the Reader.

conRAPHIM Proprie appellantur μορφάματα, i. e. Figuræ & Easimulachra quæ nos possumus in presenti duntaxat loco Cherubim & Seraphim sive alia quæ in Templi ornamenta fieri jussa sunt, dicere. And in his

Epist: ad marcellam, to the same purpose in * other words ; n before they were allowed of by the Patriarchs. La-

ban bad them, and was not reproved for them ; Neither did Jacob reprehend Rachel for taking them away, Its true, be

* In Teraphim vel figuris varia opera que Teraphim vocantur, Intelliguntur & Fuxta igitar hunc sensum & Micha cum ueste sacerdotali catena quoq; que ad Sacredotalia pertinent ornamenta, per Teraphim fecisse monstratur.

To the Reader.

he commanded his Children to prep
away their Strange gods, but it w
the gods of the Sichemites whi
they had taken away at the sackin
of them, they being great Idoloh
ters ; for till that time he sp
not a word to them of false god
And, can any one think this zealou
lous person would serve an Idol
later so long, and afterward da
merry his two Daughters ? But
may be probably conjecturad also
that David made use of these Ima
ges, or allowed of them in hi
Wife Michal ; for, he no wisit
reproves her for taking the Tera
phim and putting it into the Bed.
Nay, they were so far from being
rea

To the Reader.

Preprehended, as Micha Triumphs
and says, Now I know the Lord
will Bless me, after he had
made a Teraphim and an E-
phod, and had gotten him a
Levite to be his Priest. And so
Hosea 3. v. 4. threatening Judg-
ment to Israel, says, The Chil-
dren of Israel shall abide many
days without a King, and with-
out a Prince, and without a
Sacrifice, and without an Image,
and without an Ephod, and
without Teraphim; whereby
it is probable they were allowed
by their Legislator Moses.

For

To the Reader.

For Urim and Thummim
there are so many mad Opinions,
as 'tis a madness to offer to deside
the controversie. Some conceited
will have it to be Soundness of
Doctrine, and Integrity of
Life; others think it as sound
Doctrine that maintain them to be
certain Charms, which while
the Priest had them in his breast
plate, he was not only enabled to
officiate the better to the People,
but also to drive away the Devils
or evil Spirits from them. Nay
such strange Chymera's they have
of these things, and so numerous
and various, as for Civilitie
sake to my Reader, I forbear to
mention

To the Reader.

intention them, or farther to enlarge,
more then to tell thee,
HERE ARE MEN, YOU
AY SEE, OF ALL SORTS
AS GREAT PRÆDICA-
GENTS AS MYSELF, AND
MATTERS OF AS GREAT
CONCERN. I might shew you
as to Religion it self, Men
of every persvasion and opini-
on have had their Failings, ran-
unto errors. I would advise
him, therefore. that finds fault,
to write somewhat against which
there can be no Objection, and
one shall be mihi magnus A-
ticollo ; or, in the Interim,
let him learn so much Wit-
as

To the Reader.

as to be Modest, as to be willing to Learn, as to know
is not Infallible.

But I am for Marriage where it can be suitable (otherwise a single Life is better) for Marriage is an honourable State, yet Crowned with Troubles. The Pleasures that attend will no wise countervail Innumerable Troubles and conveniences of it. However 'tis a good Lawful way Paliating Lust in both Sexes. Yet, there are many Weddings, but very few Marriages for LOVE ONLY.

To the Reader.

A that grounded on the un-
moveable Rock of true Vir-
tue and Piety.

*If all this will not serve, I
will, notwithstanding, con-
sider with Ovid,*

Parve nec invideo ———
vade ; sed **I**ncultus, qualem
decet exsulis esse :
Infoelix habitum Temporis
hujus habe.

*Such as it is, take it, and as
kindly as you can. And let Mo-
bius do his worst, I care not, I
owe him nothing ; I look for no
favour*

To the Reader.

favour at his Hands ; Let h
even turn the Buckle of his g
dle : I am Independent, I fo
not. And so A dieu ;
I am,

Your Real Friend

William Seym

三

ERRATA.

Page 3. line 8. read Discourses. p. 4. l. 20. r. Spor
p. 6. l. 18. r. Fugum ex Fugo. p. 8. l. 18. r. deceiv
p. 9. h. 4. r. Xantippe. p. 11. l. 15. r. Toying. & l. 18.
Chymeras. p. 12. l. 9. r. Acrostick. p. 19. l. 4. r. t
p. 28. l. 6. r. can. p. 37. l. 22. r. Incite. p. 44. l.
r. unbodyed. p. 46. l. 4. r. an Heroick. p. 48. l. 10
when. p. 74. l. 13. r. Roxolana. p. 80. l. 10. r. She
84. l. 8. r. versifier. p. 88. l. 19. r. Parthenopeus. p.
l. 7. r. Symitry. p. 118. l. 3. r. That's, & l. 5. deli
& l. 16. r. all Attires. p. 136. l. 2. r. Eternize. p. 1
l. 19. metamorphosed. p. 147. l. 21. r. Comrade.



OF
MARRIAGE.

CHAP. I.

Its Definition, Nature,
Events.

WHEN first (my
dearest Friend) I
read thy Letter, desiring
y Advice touching thy
marriage, I was struck into
such horrour and detesta-
on of thy Folly, as I knew
not, at present, whether I had
not Slight, or Pity thee.

B

But

Of Marriage.

But knowing thee to be
true *Philogynus*, I Chose
rather the latter; especially
considering thy Inadvertency,
by reason of thy youth
and voluptuous Education
joyned with a passing good
and flexible Nature and
Disposition innate and inher-
ent in thee.

Yet I could not (such
my zeal for thy welfare
But, with Indignation tak-
Pen in hand to deter the
if possible, from that D-
structive Course, thou seem-
est to me thou art runni-
Post and Headlong into M-
And since thou art please-
to acknowledge me a ful-
Friend, as well as an *Alli-
I shall, as near as I can, w-
nif*

Of Marriage.

3

nifest my self in this following advice of mine to thee, a *true one* as well as (nay, which is better, than) a *Re-lation or a Brother.*

I could never have imagined all my former discourse, inculcated admonitions, should make so little Impression in thy Intellects. But since words are but Air and vanish with thee as soon as they are uttered, I shall once more, for thy edification, fix them in this small Book. And let my discourse remain as a Perpetual Monument between thee and me, that I have faithfully like a Friend, and a true one, given thee timely and seasonable advice.

B 2 And

Of Marriage.

And afterwards, If thou
wilt Hate Instruction, con-
fess to thy Shame, that thy
Destruction is of thy self.

Remember that the very
Latin word *Nubo*, To Marry,
is almost enough to be said
against thee. The Greek
word is *χαμιόμαι*, or *νυφεύ-
ομαι*, *ex νέφος*, *Nubes*, A
Cloud; Because the Bride
covered her Face with a
Vail when she was brought
to her Husband, as a Token
of her being under the
Power and Command of
her Husband. And though
this properly, therefore, be
longs to the woman, since,
*Spouse dicuntur nubere quae
capita relabunt*; A *Chano-*
[*Chanoph*] yet, it may di-
very

*Definition,
Nature of
Marriage.*

very well be ascribed to the
Man when she is Master,
And how common that is,
every house almost, will in-
form thee.

Tis but a Cloudy busi-
ness then, or rather to be
under a Cloud to be Mar-
ried. For the Greek word
 $\nu\acute{\epsilon}\phi\sigma$, *Nubes*, a Cloud, is from
the Hebrew word נָבָע ,
[*Gnabath*] so called from
their Density and thick Ob-
scenity, as if a Man were
overwhelmed in Darkness
when Married and lost in a
Fog (as we use to say) He
having given Hostages to
Fortune, and is, as it were,
a lost Creature in the
World, it being the Impe-
diment to great and noble

Of Marriage.

Achieyments; A lett, oft times, to all good and generous enterprizes; An hindrance to Preferment, And a Rock on which more are Split than Saved, which is worst of all; since, for the most part, a Man thereby marrs his Fortunes: For the word also signifies Adversity and Trouble, or multitude, that cover and darken as Clouds do, or if you will, a multitude of Afflictions, Adversities and Troubles.

Wedlock is a Bondage a Yoak, *Fugo ex Jugum* stufit with many Miseries Cares, Pears, Discontentments and Vexations. The Atlantic or Irish Seas are not so

turbulent as a Litigious Wife ; which made the Devil when he had power to rob Job of all , leave him his Wife only to torment him. Better dwell on the House Top, than with a Brawling Wife, Prov. 21.9. 25. or in the Wilderness with Tigers, Bears, and all manner of Savage Creatures , Prov. 21. 19. The Contentions of a Woman are a continual dropping, Prov. 37. 15. No Wickedness like unto her, she makes a sorry Heart, an heavy Countenance, a wounded Mind, weak bands and feeble Knees, Eccles. 25. 25. And thus it becomes an heavy Task.

Of Marriage.

Millions of Families [my
Philogynus] and Gallant
Men have been undone by
their Wives. Eve the first
Woman and Wife, though
she was Flesh of Adams Flesh ;
yet he and all his posterity
found *she was more Bone than
Flesh*, to their woful expe-
rience, she being the intro-
ducer of Sin and Death.
And *Solomon*, though he
was the Wisest man, had
his heart turned aside by his
wives , after other Gods,
I Kings 11. 4. And so the
strongest man *Sampson* was
deceive by *Dalilah* to lose
his Strength , Jdg. 16.
18, 19. by which he lost
his Eyes and Life, v. 21, &
30. So *Jobs* Wife tempted
him

Of Marriage.

9

him to Curse God, Job 2:9. And in profane stories we find Socrates perpetually vexed with Zantippe. Our Edward the Second, murdered by the means of his Wife Isabella, and St. Luke tormented by Elevora, with millions of such like examples. Nay Marriage, oft-times, is an hindrance of our course Heaven-ward, making many say with that foolish Fellow in St. Luke 14: 20. *I have married a wife and cannot come.* And St. Paul might justly conclude, 1 Cor. 7: 28. such as Marry shall have trouble in the Flesh. For they that enter into Wedlock may very well expect variety of bns.

B 5 mo-

Of Marriage.

molestations, & many vicissitudes, vexations, afflictions on afflictions, and daily new changes from better to worse, from pleasure to pain, from joy to grief.

This Hint, my *Philegynus*, what marriage is, will easily appear to be true, if we but a little examine or consider the *Designs, intentions, or ends of Matrimony*; *The Reasons of thy Love or Fondness*; and *Compare them with a single Life*. So shall we be the better able to judge of that condition, and clearly see whether there be any thing delectable or inviting in that state of Marriage, which thou seemest so much to desire.

and

and admire. *Dulce bellum
inexpertis;* War is sweet to them that know it not. They that never endured hardship, nor came within Gunshot more then in contemplation, think it an excellent thing to be a Soldier, when they read of the Conquests of *Alexander*, the Triumphs of *Cæsar*, the Trophies of *Achilles* and the like. So whilst they spend their time in Kissing, Toyling, Fooling and Dallying, they think themselves in *Paradise*, they have strange Cimæra's of the felicities of a Wedded Life, and become in Love with their Yoak, long for their Fetters, and are mad
till

F Of Marriage.

till they have lost their freedom, till they are undone, For as some will, Matrimony, is matter of Money; Marrying, Marring; Wedlock, Fellock; which is the true Orthography of the word they say, viz. of a Wife.

AN ACCROSTICK.

W is Double Woe,
I Naught else but Fealofse,
F is fained flattering, fraud
E is naught but Enmity.

If in thy Name there be such strife,

Then Fates defend me from a Wife.

The

The chief Ends and Designes of Marriage, then, are these two:

First, For Society, it being * not good for Man to be * Gen. 2. 18. alone; and therefore the woman was given to him for an help meet.

Secondly, For the * con- * Gen. 1. 28 tinuation of our kind.

Memo-

MEMBER. I.

Of the first end o
Marriage, Society
no Society.

I T were, my dear Phlogy-
nus, an happy state, as
Heaven upon Earth indeed
did Marriage always (alway-
did I say? nay but once in a
thousand times) answer this
end. Could it make them
agree as they ought; be
equally coupled; draw one
way in their yoke, (for you
must remember 'tis but
Toak at best) and make their
Lives Sociable by doing each o-

of them their parts, (which makes the Society) as follows.

Sect. I.

What Society in Marriage is.

I Et's first consider what this sweet Society in Marriage is; and then, whether we usually find it so. There is something to be done then on both sides to make it a true Marriage.

As, The Man must love her with a sincere, constant, intire, pure and chaste Love, *as Christ loved the Church, * Eph. 5. 25 or as + he loves himself, or + Eph. 5. 28, his 29.

*The Master on his own Flesh; cherishing
the Mans her with all kindness and be
part.* tenderness, letting her want
nothing to his power, is re-
quisite for her quality; co-
vering her weakness, and
avoiding all bitterness, in-
jurious or vexatious words
or actions towards her; gi-
ving her rather honour and
respect, because she is the
weaker Vessel; advising
meekly, instructing, direc-
ting and councelling her in
all things soberly; dwelling
with her according to Knowl-
edge, 1 Pet. 3. 7. in the
fear of the Lord; forsaking
all other, keeping solely
to her Body alone, defend-
ing and vindicating her
from all injuries, & the like.

And

And the woman must The Duty on
obey and submit to her Hus- the Womans
bands Authority, as unto part.
Christ himself, Ephes. 5.22.
As it is fit in the Lord, Col.
18. 3. (because she was
in made out of Man, of his Rib,
Cor. 11. 8. And, she was
gi made for him, and not he for
another, v. 9. Besides, she was
the first in the Transgression,
Tim. 2. 14.) reverencing
his Person, giving him all
r in due respects, as her Head,
ing a word and deed, carriage
and deportment, assisting
him in every thing, as to
ingender his Soul, to cherish his
ely Body, to manage his Estate,
nd Family; and to add to
her if possible, and preserve
ke, promoting his Credit
and

and affairs, especially in his Calling ; preserving his name and credit, locking up his Secrets in her own bosom ; and manifesting all respects that she is *Ma* *Wife* ; for she is only a *Wi* *be* *indeed*, that is an help-meet not only an *Help* to her Husband, but a *meet hel* *ou* *The Man else*, has Marrie only a *Woman* (to say the best) but not a *Wife*. To

Thus Marriage may be a sweet and sociable condition. And if thou can meet with such a Wife then thou mayest be happy and then it should be the first thing I would advise to.

But when we find (my
philogynus) an hundred
kin housand Shipwrackt, for
one that arrives to his sweet
haven of contentment in
Marriage; it should make
thee, methinks, tremble
and fear to enter into this
Tempestuous and Dangerous
Ocean, full of Rocks,
and perpetually molested
with Impetuous Storms.

To examine which

SECT.

Sect. 2.

*Of the Events and
Concomitants of
Married Life.*

Let's duely and rightly consider. Where is a good Wife to be found? Behold this bavell found, counting over by one, to find which I finde not, one man of a thousand have I found, but a Woman among all those have I not found, saith the wisest, Ecclesi. 7. 25, 27. and one that had experience enough in the Sex. Do but remember my dear Philegynus, that Beauty

Beauty and Honesty (as I noted in another book) seldom agree. Can she be Fair and Honest too? straight personages have oft times crooked conditions; fair Faces, fowl Vices; and frequently, which is worse, tly foolishness to boot. Non onerum sed malum genium; non onurum, sed furiam, non coluisse comitem, sed littis fom- onem domi habebit. Marriage finds a Lottery, nay the greatest hazard imaginable, an East India voyage is not nearly so perilous, thou art made or marr'd as it proves. half she happen to be humorous or impish, when she has not all in her mind, thou hadst as good be out of the World; there's

Events of Marriage.

there's nothing but discontent and a continual noise and strife. If she be simple and not so wise as she ought thou hadst better have married an Image of Stone. For shee'l disgrace thee in a mil times and places, and ruin thy affairs. If she be wiser 'tis as bad, if not worse for shee'l slight thee and then Judgment, and be peremptory, rule all her selfe though she destroy all with Phaeton. If she be not neare and cleanly thou wilt loath her; if too curious and delicate, shee'l ruine thee then way, shee'l spend thy substance; and as Lucian obserues, All Arabia will no man serve to perfume her hair. Lii

be be a Beauty, and Airy,
shee'l put thee quickly into
Actions Livery. If she be
ghamely or ugly, shee'l Paint ;
and that's odious ; and if
she don't, her very looks
will prove a sufficient anti-
note against Love. If she
be an old Maid, 'tis an hun-
dered to one but she dies of
her first Child. If a young
woman, 'tis as hazardous whe-
ther she have any Breeding,
womy discretion to manage
nchy businels ; or be not
douxome, lustful, and so, if
she be not pleased you
know where and when, thou
hadst as good be Hanged,
shee'l Cuckold thee, and
make thee weary of thy
Life. If a rich widow it is
thou

Events of Marriage.

thou Marriest, thou art so ba-
ever ruined, she'll make
away all before hand to her
Children, and still purvoe ex-
for them out of thy estate
too; for as the *Italians* sa-
well in their Proverb, *It is
that Marries a wife with five
Children, Marries five
Thieves.* Besides, she'll
always be tormenting the heart
with the virtues of her first
Husband, though he have
none, than which, nothing
can be so tormenting & odious.
So that if thou choo-
fest a Widow, *Philogynus* to
let it be such an one whose
first Husband was Hanged
or worse, to avoid the
Plague of being told of this
and that of her first Hus-
band.

for band , which must needs
speak a defect in thee ; and
he won't that, think you, be
exceeding pleasant and a-
greeable to thy Spirit? Thus
a *Conjugium* becomes *Conjur-
ium*. On the other side,
if thou marriest a young
widow, 'tis ten to one but
shee'l ask more then thou
heart able to give her, and
then the word *Husband* will
have a very pretty Vizard
in mask for her to hide her
Tricks. The very name
of being Married is enough
to salve all her Sores, Slips
and Abominations. If she
be of no fortune (and want
herselfe) shee'l bring Sorrow,
Trouble, and Beggery with
her, which is worst of all.

Events of Marriage.

If she be Rich, Well-born,
and of any high or nume-
rous Family, thou wilt be
undone by her Friends per-
petually lying upon thee : Be-
sides, shee'l be so Lofty,
and insolently imperious,
that thou hadst better be
Dead out of the way ; for
she must Rant, Revel, say
and do what she list in this
her oligarchical Gover-
nment, and begger thee at
last. In taking a Portion
thou sell'st thy Freedom
and Liberty, and becomes
a slave for one day of Mar-
riage compleat ; viz. His
wedding Night, and day of
Death ; and so the Evening
and the Morning make
that day : All the rest
being

being stufft with Cares,
Fears, and Miseries.

Oh Heavenly Powers! why did
you bring to light
That thing called WOMAN,
Nature's over-fight?
A Wayward, a Froward, a con-
stant evil,
A seeming Saint, sole Factor to
the Devil;
That She-born Tyrant full of
Misery,
A gilded Wethercock of Vanity:
That being Damn'd, she first be-
gan to fall,
From bad to worse, from worse
to worst of all.
So is she wretched, nay she's far
more vile,
Than the deceitful weeping Cro-
codile.

C 2 These

These and innumerable such like Torments, Miseries, Vexations, Auxieties, and all that Envy, Malice, Fury, the Devil and Hell it self can't invent, my *Philogynus*, are the Concomitants of a married Life. What canst thou marry then? What sayest thou now? Art thou still so mad as to desire a Wedded Life? Take warning by him whom thou knowst was almost ruined by a *Crofs, Unloveing and Undutiful Wife.* *Fœlix quem faciunt aliena Pericula cautum.*

Is there any Society, think you in all this? Are such Women *Helps to Men?* And, if not, they are far from

from *Helps meet*. 'Tis much better for a Man, therefore, *to be alone*, than to be joyned to one that will put him *out of himself*, put him *beside his Wits and Sences*, and make him *neither enjoy himself nor others*. Since Marriage was first designed by GOD for *Love, Peace, Concord*, and to be an *Help each to other*, ther's the *Society*. Whence I may infer (if the Proverb be true that Marriages are made in Heaven) that such had no friend there.

But this is not all, and therefore, *Philogynus*, Let's now a little consider the reasons of thy *Love* (if there be any) and *Fondness*, on what

C 5 grounds.

Events of Marriage.

grounds and basis they are
bottomed, that thou mayest,
if possible, be weaned from
this itching humour of thine,
this *Amabilis insania*, this
sweet Frenzie, this *Glaucipi-
crae* Passion thou art in.
For, by so much the more
do I really pity thee beyond
those that are in *Bedlam*, by
how much thou exceedest
them in *madness*.

See

S E C T. III.

The Grounds and Reasons of Love, Reasonless & Groundless.

IN the first place, then, let me tell thee before I rip them all up, and that plainly as my friend, what *Love is*, I mean that Devil-passion of Love thou art in, (and therefore since I desire nothing more thereby, than thy welfare, by preventing thy ruine here, and perhaps, for ever hereafter, I hope thou wilt as kindly

C 4 accept

Grounds of Love

* Jupiter
himself can-
not be in
Love and
Wise both at
once.

accept of what I say to thee, as it was intended by me) which I define thus, *only a desire bred of liking, and the product of Folly*, as I obser-
ved in my last Treatise I gave thee) nay, 'tis impos-
sible to Love, * and to be Wise (as will be seen by the sequel of this discourse)
Plato calls it *magnus Daemon*,
the great Devil; and though I am sufficiently sensible the Platonists do usually term the good as well as bad An-
gels, Ανγελοι. And Ploti-
nus makes a question whe-
ther it be a Devil or a God,
or whether it be partly one,
and partly the other, or a Passion,
and concludes, it paricipates of all three. But,
however,

however, here we must distinguish to come to thee, which, that we may the better do, it will not be impertinent to examine all the sorts of *Love*, their Beginning, Nature, Objects, Difference, Extent, Power, whether it be a *Virtue* or a *Vice*, *Good* or *Bad*, &c.

I say, in the Definition it is a desire bread of *Liking*, &c. and I told you * else-^{* Lib. citat.} where, that desire is a passion disposing the Soul to will what is good whether present or absent, and their conservation, or to avoid an evil. To which add, that as *Desire* wisheth, *Love* enjoys; like *Jacob* and *Esau*, one takes the other by the Heel; and

C 5 when

when Desire ceaseth, Love
is enjoyed ; *Desire* is absent,
Love is present. Now, A
this desire is bred of liking
we may make as many sorts of
Love, as there are Objects
which are always good, or
seem to be so, *omne pulchrum
amabile*, every beautiful
thing is amiable, lovely
and good.

From the aforesaid good-
ness, proceeds *Beauty* ; from
Beauty, *Grace* and *Comeli-
ness*. These are Hippocrates'
Twins, and are divers, as
they arise from divers ob-
jects : and so they affect and
please the *Eye*, *Ear*, *Fee-
ling* and other *Sences*, which
compel us to *Love*, and
make us desire the fruition

of the object; To Seeing and Hearing, belong Beauty and Grace chiefly; But to all the rest of the senses, Pleasure: For were it not really so, or pleasing and gracious in our eyes, we should not desire. Whence Plato defines it thus: (a) Beauty is a lively shining or sparkling vitalis fulgor brightness resulting from ex ipso bono effused good by Ideas, seeds, manans per reasons, shadows, stirring up Ideas, Semina, rationes, our minds, that by this good umbras effusus. Animos they may be united and made one. There is an Intellective Love, as G O D, who is Love in the abstract, and without Father or Mother, being before the World was; and, indeed, the Pro-

catartick

Grounds of Love catartick cause of the Worlds Creation and Re- demption.

*Ante Deos omnes primum ge-
neravit Amorem.*

And so the Angels mani-
fest their Love towards
poor mortals here on Earth,
in rejoicing at the Conver-
tion of us miserable sinners,
and in garding of us ; And
therefore, I think, I may say,
without the imputation of
superstition, they Pray and
make intercession for us.
Men have also an intel-
ligive Love, and is founded
either on *Pleasure*, *Honesty*,
Or *Profit*. To the first are
reserved all delightful ob-
jects,

jects, Women, Children,
Friends, rare Edifices, &c.

To the mid most, the Love
of honest things, *Virtue*,
Wisdom, and all that is good
(for *in medio consistit virtus*)
much to be preferred before
the other two. To the last,
Profit, *Health*, *Wealth*, *Ho-
nour*, (which seem rather
to be *Desire*, *Covetousness*,
Ambition, than *Love*.)
However, to these are all
the Desires and Loves of
man-kind referable, though
they be very various you
see, as the objects are.

Now we are to know (as
to the nature of Love) what
I noted elsewhere. 'Love
is * an emotion of the * *Fol. 148,*
' Soul, inviting it by the &c.
‘ motion

Definition of Love,

' motion of the Spirits t
' joyn in will to the object
' that seem good and conve
' nient for us, viz. so u
' joyn in will, as to make
' mans self and the thing bo
' loved one and the same
' & therefore the motions o
' the blood in Love, as also o
' the Spirits (if simple an
' alone , and not joyne
' with Desire, Joy and Sa
' ness, &c.) are even, as al
' the Pulse, but greater an
' stronger than ordinary
' emitting more heat, an
' creating digestion ; an
' therefore is an health
' Passion. And this pro
' ceeds from the tie that
' between the Soul and th
' Body ; As, when any con
' pone

' poreal action is joyned
' with a thought, one still
' accompanies another, as is
' apparent in such who have
' an aversion to some medi-
' cine; they cannot think
' on it, but the Taste, Smell,
' &c. comes also immedi-
' ately into their thought;
' For, the Blood, or some
' good & delectable Chryme
' getting into the Heart,
' and becoming a more con-
' venient Alimony then or-
' dinary to maintain heat
' there, the principal of
' Life; occasion the Soul to
' joyn in will to this Alimo-
' ny, viz. To Love it:
' And thus at the same time
' the Spirits descending from
' the Brain to the Muscles,
' might

Definition of Love,

‘ might press or agitate the
‘ parts from whence it came
‘ to the Heart, Stomach, and
‘ Intrals; whose agitation
‘ increaseth the Appetite
‘ or to the Liver and Lungs
‘ which the Muscles of the
‘ Diaphragma may press
‘ Whence the same motion
‘ of the Spirits ever since
‘ accompanies the Passion of
‘ Love. In this kind of Love
‘ then, there are two effects,
‘ Benevolence & Concupiscence
‘ The former is when we wish
‘ well to what we Love;
‘ the latter, when we desire
‘ the thing Loved. There
‘ are different Passions also
‘ that participate of Love (as
‘ will be presently shewed,
‘ which causeth it to vary
‘ its

its name) However, Love is not always the same and alike, for it admits of degrees: As, when we esteem an object of Love less than we esteem our selves, it may be termed only an *Affection*; when we value it equal to our selves, it may be termed *Friendship*; when more, *Devotion*. And sometimes we love meerly for the possession of the object whereunto our passion relates, and not the object it self for which we have only a desire mixt with other particular passions, as *Ambition*, *Avarice*, &c. But the Love a generous Soul and a man of Honour bears

Definition of Love,
‘beareth his friend, is of a
other and purer Nature
and that of a Father to his
Child is more Immaculate
and Sublime.

‘And forasmuch as the
objects of Love are represented
to the Soul by the
sences both External and
Internal; it will follow
there are two sorts of
Love, according to the
object whether good or
handsom; For when we
judge any thing good and
convenient for us by our
internal sences and reason
we may most properly
term it Love. If it be
judged by our external
sences, we call it handsom
and so we like it, which
passion

passion of *Liking* is usually more violent than *Love*, because what is conveyed to the *soul* by the *senses* makes greater impression ; and yet presents things more false, than what is communicated to it by *Reason*.

Love proceeding from knowledge (as 'tis clear it does) must needs precede Joy and Sadness (except when Joy and Sadness proceed from knowledge) and when the things this knowledge inclines us to Love, are, in themselves truly good, Love is, then, most Excellent and Transcendent : For it joyning

Definition of Love,

‘joyning things that are
‘truly good to us, we are
‘thereby rendred more perfect.
‘Neither can it therefore
‘be in excess; The more
‘that can be, does joyn us
‘so absolutely to those good
‘things, that we distinguish
‘between the Love we have
‘to them and our selves
‘which cannot be Evil.
‘*Nay, Love is so good, that*
‘*were we embodied, we could*
‘*never Love too much.* Nei-
‘ther can it fail of produc-
‘ting Joy, when grounded
‘on Reason, because it re-
‘presents what we Love,
‘as a good belonging to
‘us..

Among

Among those various and
a
annumerable ravishing ob-
jects which excite us to
per Love, and captivate our
he souls, *Beauty*, though the
no Commonest is not the least.
And this is also divers,
there is a *Beauty* arising
from GOD: There is one
beauty of the Soul, another
of the Body. A Comely-
ness, and Grace in Virtue
and a resplendent Beauty. A
beauty from Speech, Gesture,
Deportment, Action, Shape
and Form of Creatures, &c.
And their names vary ac-
cordingly. As, the Love
of womens Beauty is termed
Pleasure, Covetous-
ness;

Definition of Love,

ness, &c. And is either
Virtue or Vice; Good or Bad.
A Pious Holy Love there is
and our Heroick, Vain, and

(b) Due ve-
neres, duo
Amores;
quarum una
antiquior &
fine matre,
Calonata
quem Cale-
stem venerem monly call Venus. The
nuncupamus; latter of which, is the De-
Alter a vero
junior, a Jove
& Dione
prognata,
quam vulga-
rem venerem
vocamus. calls these two sorts of Lov-
Devils; or, good and ba-
Angels, (to speak to the
common capacity) that are
still attending on our Soul.
The former elevates a
Spin

Spirits and Souls to Heavens;
The latter depresses them
to Hell. The first is from
God; the latter from the
^(b) Devil. That of ^(c) Lu- ^(c) Alter
Vulcan is good, where he says, *mari ortus,*
one Love was born in the Sea, ferox, vari-
which is as raging in young us, fluctuans,
Mens brests, as the Sea its Inanis,
itself, and causeth burning lust; juvenum
The other is that golden Chain rens, &c.
which was let down from alter auren
Heaven, and with a divine catena Celo
rage ravisheth our Souls made Demissa bo-
the Image of God, stirring num furorem
us up to comprehend the In- menibus
nate and Incorruptible beauty mittens, &c.
which we were once Crea-
ted.

The former Devil, How-
ever, that thou hast in thee
carries the Bell, and is most
com-

Loves Pedegree.

commonly received for *Venus*. From whence this Devil came, whence he sprang, and what his original was, is hard to determine. Some think this troublesome Fellow to be begotten by *Perus* the God of liberality and generosity or *Penia*, Poverty; who she came a begging to a place where all the gods were invited to a merry-meeting on *Venus's* birth day, when *Perus* half Fudled begot him, quite intoxicated with *Penia*; and therefore *Venus*, ever since, attends upon him. Others tell us he was before all the gods were, and sprang from *Terra* and *Chaos*, Many, again will have

have it that, at first, Men were as it were double, having two Heads, four Arms, four feet, &c. And for their Pride, thinking themselves no wile inferiour to the gods, were by them, at a general councel, divided into two ; and so, by Love, they hope to be again made one. And this fiction agrees very well with *Moses*, Gen. I. 27. where we find both *Male* and *Female* were in one flesh, compared with Gen. 2. 24. Mat. 19. 6. Ephes. 5. 31. And when separated, made one flesh again. And this fancy has given others occasion to fein it thus ; That *Vulcan* the god of *Smiths* meeting(once

D upon

upon a time) two Lovers, he bidding them ask what they would of him and he would grant it; they begged to be new forged in his Laboratory, and to be made one, which he presently did, and so, ever since, *true Lovers are either one, or desire to be so.* Others again will have this *Brat* to be the very same Fire Prometheus fetch't from *Heaven*. But when we have done all, we must conclude his Pedegree to be so ancient as no *Ppe* could ever yet find it out, his Antiquity being as old as the World it self. As *Phedrus* maintains, in *oratione in laudem amoris Platonis convivio:* or at least as

the

the existence and being of Man. Begotten only of Phansy, and an Idle Itching Humour, not worthy a sober mans thought, ending in a Sigh.

And yet, as Idle as it is, such is its universality and sovereign power, as it has given occasion (not perhaps unjustly) to the Poets, to esteem him a god (and that of the first Rank, commanding Jupiter himself to descend in a golden shower, and to be metamorphosed into a Bull, a Shepheard, a Satyr, a Swan, [†]Cuckow,

^{+ For the}
Love of Juno
as Lilius Gi-
raldus tells
us.

and any shape to enjoy his desire. Nay, as (d) Lucians Juno upbraids him, Cupids playgame he was. And es. Tom. 4:

(e) Tom. 3. the same (e) Author brings
Diol. Deo- him in complaining of *Cu-*
rum. *pum* tormenting him so, he could not be quiet for him. *Sullen Saturn* also was actu-
ated by his heat, and became his meer slave all over *Creet*. Neither could the furious god of War *Mars* resist his stroaks, but became his Captive; making him roar louder than *Stem-*
ter, and tript up his Heels so that he covered nine Acres of ground with his fall. So *Vulcan* being cast down from Heaven by him, though he was a Summers day falling, at last in *Lem-*
nos Isle, brake his Legg and complained of his fury. In the like manner he insulted over

over *Mercury*, *Pan*, *Bacchus*, and all of them. *Neptune* himself with his Ocean could not quench one of his Flames. And fridged *Cimbia* bewails her Tortures he put her in for *Endymion*. *Hercules* the great subduer of Monsters was himself subdued by him. And *Apollo* that cured (as he thought) all Diseases, could not find out a remedy for his wound. Nay he spared not his own Mother *Venus*, but tost her from Piller to Post, from Heaven to mount *Ida* for *Anchises*, thence for the *Affyrian youth* to *Libanus*: notwithstanding she threatned to clip his wings, break his

D 3 bow,

Love's Power.

bow, and at last whipt him, as Plutarch in his *Triumps of Love*, notes:

Neither doth he tyran-nize thus over the god's only, but *Devils* too. Instances of which we are most plen-tifully furnished with from *Anibors worthy of Credit;* As the Telchines Lusts and Rapes recorded by the *Pla-tonists*; the innumerable relations of those *Incubi* and *Succubi*, *Fauves*, *Satyrs*, *Nimpes*, met with almost in every book, who were nothing indeed but *Devils*, nay and *Moses* in Gen. 6. 2, 4. tells us, *The Sons of God*, which were the *Angels*, went into the *Daughters of men*, seeing them to be fair,

fair, and of them begat Giants,
And this * Lactantius con- (f) Lib. 14.
firms, where he affirms, Cap. 15.
God sent Angels to the Tuiti-
on of men, but whilst they
lived among us the Prince of
Darkness burning in Lust
tempted them by little and
little to this wickedness. But
it is more common with the
infernal Angels, who have
been frequently married to
Men and Womaen, (g) Sen- (g) Lib. 6.
nertus gives us an instance Part 9.
of one Barbara Vorubers, Cap. 6.
who confessed Anno 1624.
she had often lain with the
Devil, and was impregna-
ted by him of two Hirsute
Creatures like Mice, hairy,
and that black, which she
bore but a month before she

(h) In his
Comment on
Ovids Metamorph. on
Orpheus.
(i) St. Au-
gustin de
Civ. Dei lib.
13. Malleus
malefic. quest.
S. part 1.
Godlemanus
lib. 2 Cap. 4.
Plutarch.
vit. Numa.
Paracelsus
De zilphis.
Jacobus
Reussus, *lib.*
5. *cap. 6 fol.*
54. Philo-
stratus *lib. 4.*
de vita Apol-
lonii. Giral-
dus Cam-
brensis

was delivered. (h) Sabine
informs us of a Gentleman
of Bavaria, who excessive-
ly lamenting the loss of his
Wife, the Devil in her
likeness came and com-
forted him, promising him
to come and live with him
again if he would leave his
Curſing and Swearing,
which he was much addict-
ed to, and be new Married,
which he consenting to, he
lived with this cunning
Succubus, she governed his
house, and had many Chil-
dren by him, but were al-
ways Pale and Melancholly,
till one day she fell out with
him, and he swearing at
her, she immediately va-
nished, and was never seen
more.

more. But such like examples are infinite in those learned Writers; wherefore I shall not need to particularize more in so clear a case, but refer you to them for farther satisfaction.

Itinerar Camb. lib. 1.
Hector Boethius Hist.
Scot. Cardan lib. 16. cap. 43. *Valesius de sacra philosophia cap. 40.* *Ci-
cogna lib. 3. cap. 3.* *Dekrio, Johan. Nider Fonicar lib. 3. cap. 9.* *Bodinus Daemonolat. lib. 2. cap. 7.* *Picerius in Gen. in lib. 8. cap. 6. ver. 2.* *Lipsius, Jacobus Sprangerus. Nicholas Remigius, our King James the 6th. of Scotland, and first of England, his Daemonologie.*

Yet many there are with Michael Scot, Johannes Wytens, Enwickius, Ewaldus, Biermannus and others, that look on all these stories of Devils, Witches, Incubi, or Succubi to be mere Phant-

D 5 fies,

sies, idle Cymera's and Delusions, nothing at all of truth in them. But St. Augustin Lib. Citat. doth assert it, as nothing more true; so doth Zanchy cap. 16. lib. 4. de oper. Dei, Thomas Erasmus de Lamiis, Dandinus in Aristot. de Anima, lib. 3. Text. 29. Com. 30. Sprangerus, Bedinus, lib. 2. cap. 2. &c. wherefore I shall add no more in this place.

And our very Eyes will evince us how it hurries Bruits and Birds into its trap, and makes them so outragious that they'll kill each other, as is frequently seen in Horses, Dogs, Bulls, Boares,

Boares, Stags; Game-Cocks (k) There is
and Swans, (k) &c. a civil Love
also among

them even to the very kind; though they be
both of a Sex. If they be trained up also with
Creatures of another kind, they are exceeding
fond each of other, as the Lyon and the Dog
in the Tower; and how loving Dogs, Horses,
and other Creatures are to those that treat them
well, is every where obvious.

Nay the very inanimate
Creatures are not exempted
from his Fury and Ty-
ranny; As, we see the
Leadstone draws Iron; The
Olive and the Mrtle em-
brace each other; The Ivy
and the Oak, and a great
Sympathy there is between
the Vine and the Elm, and
as great an hatred between
the Vine and the Bay-tree,
for

Loves Power.

for it kills it if it be set near the Vine. But that which is as remarkable as any, is that of the Palm-tree, *Male* and *Female* which grow in Love if they be set within sight of each other, and exceedingly refresh when the Wind brings the sent of the one to the other; whence it is a present cure, if these Trees at any time begin to Pine and Wither, or if they thrive not well, to tie the Branches of the one to the Body of the other, or the Leaves, whereby both flourish the better.

Thus you see there is an *Intellective*, *Natural*, *Sensible*, and a *Rational Love*, which

which Last is applyed to Men, because they are rational Creatures (or ought to be) not , that *Heroick Love* is to be termed Rational, it being, indeed, nothing but *filthy Lust*, and so, the truth is, deserves not the name of *Heroick* ; But however so it is commonly termed, because the *Grandees* and *Heroes* of the world are, and have been most addicted to it. The *Rationality* of which is next to be examined.

All this that hath been said, being considered, it will easily appear *Plotinus* his words are true ; that this *Devil Love* , is not only partly Devil, partly God, and

and partly a Passion ; but
really and in truth all three,
the God of Gods ; subject-
ing them all unto himself,
the most powerful of them
all ; to whom all give obe-
sance and adoration through
their own sensual appetites
which leads them thus Cap-
tive. An itching burning
Luſt (as was now noted)
not worthy the name of
Love, and nothing else,
is this great god. Where-
fore Aristophanes says very
well, that he was with
Scorn and *Shame* cast out of
the Councel and Society of
the gods, banisht Heaven,
and confined to this low
Region of the Earth, and
had his Wings Clipt that

he might come no more among them: And there he has remained ever since, and can rise no higher, he may go lower into Hell, indeed; but nothing that is Impure can come into Heaven. Let's now proceed; after you have consented to call him *Last* ever hereafter, not Love.

Sub-

Sub-Sect. I.

*What the Grounds and
Reasons of Love
are.*

AND here I must confess unto thee, *Philogynus*, that I acknowledge an honest Love there is, and Natural, which none alive can, or ever could resist; talk what they will of the Stoicks, they must be stocks and not Men that love not a woman; that is not inclinable to their Imbraces, that is not moved with their pretty tricks, allurements and

and devices, which are *incantationes in star*, as so many Charms. But, why these should enduce thee to Marry without more excellent endowments of the Soul, I see not, my *Philogynus*, they being, when weighed, too light in the Ballance: And that this may be the more apparent, I shall reduce the grounds on which Love is built, to these six Divisions. 1. Is, or ought to be, that which few find, Virtue, Piety and Honesty. 2. Beauty. 3. Riches, Greatness. 4. Apparel, Deportment. 5. Familiarity, Discourse, Singing, Musick, Dancing. 6. Lust. Goodly grounds all! and so they will

will appear, Philogynus
when we have searcht into
them.

'Tis thy Infirmitie makes
these so Amiable to thee,
and makes her lovely in thy
sight, not Nature; neithero
is she really so, forasmuch as
no man else is of thy mind;
or, to speak the best of it,
(since thou canst give no
reason for Love) evident it
is, 'tis nothing but thy Fan-
cy, than which, what is
more Idle, Vain and Ridic-
ule?

But that it may the
plainer appear to thee, we
will a little pry into them
all in order, and we shall
find, That the sensitive fa-
culty in thee over rules, for
the

ynusbe most part, thy Reason; into thy Soul to be obfuscated and eluded, and thy Understan- making captivated like a * Beast. And then I hope thou wi' t thy selfe of another mind and re- the solution.

* For Seneca calls Love Impotentem & Insanam Libidinem, an Impotent and Raging Lust.

Division I.

Virtue, Piety and Honesty.

MY opinion is, I must needs say, Philology, Love, when it is truly founded and objected, is bottomed on this sure Basis. This is, or ought to be, the only ground and reason of our Love, indeed. For thus

Love grounded on ~~it~~
thus we may be sure of ~~it~~
*good companion, and an Honest
meet, when we Marry it*
Soul, and not a meer Body.
This Love grounded on ~~it~~
Virtue, Piety and Honesty, if
it it be really so, cannot
deceive. And, when thou
hast found such an one, such
a Woman, I may say with
Jesus the Son of Sirach
Eccl. 7. 19. Depart not
from a Wife and good Woman
that is fallen unto thee for
thy portion in the fear of the
Lord, for her Grace is above
Gold. Blessed is he that has
a virtuous wife, for the num-
ber of his years shall be dou-
bled. An honest woman re-
joyceth her husband, and she
shall fill the years of his life
with

of with peace. A virtuous woman is a good portion, and a
very gift to such as fear the Lord,
both whether they be rich or poor
or by shall at all times have
cheerful Countenance, Ec-
clus. 26, 1, 2, 3, 4. If there
be in a womans Tongue, gen-
uineness, meekness, and whole-
with metalk, then is not her hus-
band like other men. He
that hath gotten a virtuous
woman, hath begun to get a
possession; she is an help like
himself, and a Pillar to
rest upon, Eccl. 36. 23,
v. 4. who can find a virtuous
woman, for her price is far
above Rubies. The heart of
her husband doth safely trust
her, so that he shall have
no need of spoil. She will
do

Love grounded on
do him good and not evil
the days of her life, Prov.
31. 10, 11, 12. A gracious
woman retaineth honour,
Prov. 11. 16. A virtuous
woman is a Crown to her happy
band, Prov. 12. 4. Sure
Women undoubtedly
these fear the Lord, and
such Women shall be praised
Prov. 31. 30.

But when thy Love, *Philozynas*, is grounded on another
other foundation than that
of Virtue and Piety, there
can be no real content and
quiet; only feigned and frogi
the Teeth outward (as they
use to say) for some finisht
ends, which when they are
accomplished or fail, leave
every trivial occasion Latin

Virtue, Piety & Honesty.
is converted into hatred, con-
vention, envy and all manner
of unquietness : whereas
Virtue, Piety and Honesty
tunxit the bonds of Matrimo-
ny, and increase as well as
Succement Love. For, I am
of opinion with the Stoicks,
who held that a wise man or
woman is the only Beauty ;
forasmuch as the liniaments
of the mind are far more
admirable than those of the body,
and more amiable.

Such a Woman as this I
am speaking of, my Philo-
sophus, I could willingly wish
as thou hadst met with, *Hic
nihil horum opus est.* To find
such an one is *Rara avis* ; I
fear, therefore, thou wilt
find thy self herein deceiv-
ed

Love grounded on
ed as well as many others
by their Hypocrisies, Came-
lion like dissemblings, flan-
tering Gnothoes, outside for-
malities, pretended honesty
Religion, Love, Modesty
Virtue, counterfeit gestures
and looks, and such like
which often surprize men
and rob Men of their Sence
and Hearts, and deceive
them at last; they being
indeed, of no worth, Virtue
Piety or Honesty, only Hy-
pocrites, stufft with Mischiq-
and Subtilty, having no truth
nor the fear of God in them
And, nothing more diffi-
cult in this licentious Age
than to distinguish such wretched
men. Therefore, my dear
Philogynus, let me intrea-
the

thee to beware and very * Esdras I.
cautious how thou adventu- 33. 22. &c.
rest. * A Woman is stron- v. 28, 29,
ger than any thing, next to 30, 31, 32.
the Truth. And that is it
I intend to press close upon
thee in all this my dis-
course.

The wisest will tell thee
Prov. 7. 5. They have smooth
and flattering words: And
in Prov. 5. 34. Their Lips
drop as an honey-comb, and
their Months are smoother
than Oyl; but their end is
bitter as Worm-wood, sharp
as a two-edged sword. There
is a great deal of danger in
them, though they'll ravish
thee with their discourse.
All their words tend only to
deceit, nay they are so subtle

E as

Virtue, Piety & Honesty
as that the wⁱsest, greatest
and st^antest have been cap-
tivated by them, by their
very looks, specious preten-
ces, and dissembling speeches.
You know Solomon himself
fell by them, our Henry the
Second was catch'd by Ro-
mond, and Edward the fourth
by Fane Shore, Holofernes
by Jndeth, Achilles by Br-
seis, Solyman the magnifi-
cent by Roxolana, Ajax by
Tecmessa, Sampson by Dal-
lab, David by Bathsheba
the Elders by Susannah, &c
Their Virtue and Piety lie
only in their Tongue: And
therefore you may then
judge where their Honest-
ties. The Son of Sirach
also will tell thee (wh- L
ner)

next to Solomon I esteem
the wisest.) Ecclus. 19.

2. That women lead wise
men out of the way, and put
men of understanding to re-
proof. And in ver. 4. If
thou art hasty to credit them,
thou art light minded. And
in Chap. 25. 16. you will
find him thus exclaiming,
I had rather dwell with a Lyon and Dragon, than to keep house with a wicked wife; agreeing with Solomon Prov.
21. 9. *It is better to dwell in a corner of the house top, than with a brawling woman in a wide house.* And ver. 19.
It is better to dwell in the wilderness, than wish a contentious and angry woman. Likewise Prov. 27. 15. he
E 2 adds

Virtue, Piety & Honesty.
adds more of a contentious
woman. And in Prov. 30.
23. makes an odious woman
when she is married, to be one
of the three things that dis-
quieteth the Earth. For, as
a Jewel of Gold in a swine's
snout, so is a fair woman
without Discretion, Prov. 11.
22. A foolish woman will be
clamerous, 9. 13. And the
same Jesus will warrant
thee, As the climbing up of
a sandy way is to the Feet of
the aged, so is a wife full of
words to a quiet man, ver.
22. of the aforesaid 25th.
Chapier. If a woman now-
rish her Husband she is angry,
and impudent, and full of re-
proach, ver. 24. The great-
est heavyness is the heavyness
of

of the Heart, and the greatest malice is the malice of a woman: Give me any plague; save only the plague of the Heart; and any malice, save the malice of a woman; or any assault, save the assault of them that hate; and any vengeance save the vengeance of a woman. There is not a more wicked head than the head of a Serpent; and there is no wrath above the wrath of a woman, ver. 14, 15, 16, 17. The wickedness of a woman changeth her face, and maketh her countenance black as a Bear. Her husband is sitting among his neighbours, and because of her he sigheth sore ere he be aware, ver. 19, 20. and so

Virtue, Piety & Honesty,
concludes, ver. 21. That
all wickedness is but little to
the wickedness of a woman.
And, as a Curse, therefore,
he prays, That the portion of
the sinner may be to fall upon
her.

Seek not to know a Wo-
man, for shee's worse,
Than all Ingredients cram'd
into a Curse.

Were she but Peevish,
Proud, an arrant Whore,
Perjur'd and Painted, if she
were no more,
I would forgive her, and
connive at this,
Alleging still she but a
Woman is;

But p.

But, she is worse, and may
in time fore-stall
The Devil, and be the
Damning of us all.

And thus *Philogynus*, wilt thou find many Women to be, if thou observest the Families thou comest into, full of self-ends, Crossness, Obsturacy, Craft, Rebellion, Pride, Hipocrasie, Lightness, Deceits, Jealousie, Envy, Malice, Self-will, Insatiable Lust, and what not that is mischievous, never good but when they are pleased; and that's more difficult than to find out the Longitude, the Creeks and Sounds of the North-East and North-west passages, or to rectifie the

Gre-

Gregorian Calendar, the Chronological errors in the Assyrian Monarchy, square a Circle, or to perfect the motions of Mars and Mercury, which so crucifies our Astronomers. Nothing will please her but contention and strife, and the Torment of her Husband, and this he most delights in. Like the Devil she is, the grand tormenter, studying how he may still be bringing railing accusations ; and, if possible, she exceeds him, being much of his own nature ; And therefore he knew the best way to destroy mankind to tempt her first, was to infuse his Damnable Principles into her, which she has

has ever since retained and augmented with advantage; so that now she is equal with (if she do not exceed) his infernal Majesty in deceit and all manner of mischief. I shall conclude then with the Poet,

*Fœmina nulla bona est, sed
si bona contigit uba,*

*Cum jacet in Thalimo,
cum jacet in Turnulo, never
good but in Bed, or Dead.*

As if all the Stars had com-
bined together to make up
a Gross, Sulker, Perverse
Tormentor of Mankind.

E 5 *Saturn*

H gave Sullenness, Fove Sover-
aigny,
S sudden Wrath, and unap-
peased Hate,
Q a Gayish Look, and Wan-
ton Eye,
S Desires and Lusts Infati-
ate,
S Craft and deep Dissembling
gave her,
D Inconstant thoughts, still
apt to waver.

Shew me, my Philogynus,
but two in twice two Thou-
sand that is not as I have
described them. Nay, even
the most pious of them that
practices, Ephes. 5. 22, 23,
24. or any place of the
word of God tending to this
purpose; I say, and ran-
sack

sack the (1) holiest Sisters of (1) A good
them all, which you will, natured sin-
perhaps, chak strange; so ner, there-
shall I be content you burn fore, is much
not only what I have said, to be prefer-
but what follows, and let me be abandoned to an ill-
me be abandoned thy friend. Saint.
ship for ever to boot. If
Women, then, in general,
be so bad, *Philogynus*, what
an hazard is it then to Marry?
And if so, I admonish thee
again, keep thy self as thou
art, ['Tis best to be free,
and at liberty.] For as ho-
nest Chaucer well observes,
*Matriage is like a Re-
bel Rout,*
He that is out would
fain get in,
And he that's in would
fain get out.

And

Womens Piety

And therefore, with the
Philosopher, make answer to
thy friends that importune
thee to Marry, *Aduc in-*
tempestivum, 'Tis yet un-
seasonable, [and so let it
always be.] For 'tis but a
* Mr. Flat-
man. *Clog,* as the * verifier well
notes,

Like a Dog with a Bottle fast
ty'd to his tail,
Like a Vermin in a Trap, or a
Thief in a Goal,
Like a Tory in a Bog,
Or an Ape with a Clog :
Even such is the Man, who
when he may be free,
Doth his Liberty Loose,
In a Matrimony noose,
And feels himself into Capti-
vity.

A

The

The Dog he doth Howl when the
Bottle doth Fog ;
The Vermin, the Thief, and
the Tory in vain,
Of the Trap, of the Goal, of the
Quagmire complain :

But well-fair paor Pug,
For he playes with his Clog,
And though he would be rid on't
rather than his Life,
Yet he Lugs it, and Hugs it as
a man does his Wife..

Division 2.

Beauty.

SO much for the Wo-
mens Virtue, Piety and
Honesty. Descend we now,
Philogynus, to Beauty, and in
see if this be grounded suf- an
ficiently on Reason, or, at ch
least so as thou mayest build E
thy Matrimony upon. Think in
all, indeed; for upon it de- bo
pends all thy future happiness. N
And truly, as I have said be- ve
fore, this, among those va- ft
rious inducements to Love, th
though one of the Commonest, th
is not the least. That is, wh
Tis one of the Commonest or m
Chief-

chiefest Inducement where it
is to be found; but that is
not so common. For,

True Beauty consists in a
due proportion and Symmetry of
Parts. I know you Lovers
seldom look farther than
the Face, if that be Fair,
and York and Lancaster mixt
in her Cheeks; If she have
an High, smooth Forehead, a
cherry Lip, a Black Eye and
Eye Brows, a Love Dimple
in the Chin or Cheek, or
both, clean Teeth, an Ivory
Neck, Hair as black as a Ra-
ven, and that which is In-
ferior omnium; (and lets off a
Woman as much as any
thing) round, full, soft and
white Breasts; Then she
ounds deep, then she Ra-
vishes

wishes and Captivates all such as behold her ; she is Adoreable like a Goddess wherever she goes or turns ; and strikes an Awe as well as Love and admiration in all her Spectators. The Beauty of fair Helena, stopt and calmed the rash Fury of Menelaus, and her very looks made him cast away his Sword when with full resolution he went with it naked vowed to kill her, as being the cause of the Trojan War and Miseries, and converted his Indignation and wrath into sweet and loving embraces. And Porthenopaeus was so lovely a young man, as when his face in the Theban Wars, was uncovered.

uchered, no enemy would of-
rester to hurt him. The very
shebarians stand in Awe of,
ike and are Daunted at the sight
and of a Beautiful Woman.

ta. But who can tell where this
fair beauty is? where this Symi-
metry of parts is? Its true,
us, he is a most delicate Crea-
ture in thine eye, but in no
rd bodies else. We may say
of Beauty as we do of Pa-
wates, there can be no dispute
about it, that which delights
me, is perhaps displeasing
er-to another, and downright
odious to the tast or eye of
third. *Quot honestes, tot
a-intentie,* so many men, so
many minds. 'Tis thy
youth, and that alone
which makes her Handsom,
Fair,

Womens Beauty

Fair, Beautiful, Lovel^{All}
 so that when all is done
 thou art but in Love with V.
 thine own Phancy, and ador.
 rest an Image of thine own Bi.
 making and erecting. Amongst
 what can be more Idle and Ridicu.
 lous? If she have no lo.
 ev'ry part proportionable to
 her Leg as well shaped as her
 Foot, and her Thigh
 agreeing to both, &c. she
 can be no Beauty, how fair
 soever her Face be.

Yet, admit she be as thou
 imaginest, (for 'tis but thy
 imagination at best) a most
 such, the Phœnix of the
 World, like Venus her self
 when she was a Maid, or
 whatever you will have her
 The wonder of Nature, &c.

All

velly All is not worth a Rush, not
long worth a sober mans thought
~~with~~ Virtue be not joyned with
adu. This is gone with a puff,
one Breath of sickness, and is as
unstable as the wind, or her
own mind, as fading as a
no flower, A Feaver shrivels it
bl into nothing; The small Pox
burns it into Deformity, as I
might have noted in my last book
sh(m) so often quoted. Time (m) Pag.93.
fair will turn Venus to Erinnys.

Tis but the work of time and
of sickness, as Nazianzen notes,
chyrat. 3. After she hath had
two or three Children,
shee'll grow so out of shape,
her nearest kindred will
hardly know her. Besides,
many times Folly attends
Beauty, Fair and Foolish,

Womens Beauty

is a common Proverb, ^{you'}
wanton Lust, which is working
 as the Song goes, can ^{it} be
Fair and Honest too? ^{if} *she*
 must needs be exposed ^{ask}
 many temptations, and aim
 for what is but Skin deeper
Favour is deceitful, and Beau-
ty vain, it signifieth nothing,
But the woman that feareth
the Lord, she shall be praised.
 Prov. 31. 30. This who
 endure, and continue Loveliest
 when that is gone, who
 show seest any beautiful wife
 man, then, consider, 'tis but
 a bundle of Clay, Dust and
 Ashes thou admires; She
 has an hansom Face perau-
 haps, but an ill shaped bo-
 dy, examine every part, and
 view her narrowly, and
 thou'

b, shou't be so far from Loveworling, as shou't rather loath
an her. Calcagninus in his *Apologetickes Logiques* tells us of a Lov-
ed ~~dark~~ fellow, (Fool I may call
him) heartily desired he
devere his Mistresses Ring, to
Beare, feel, and I know not
what; Ass as thou art, said
she Ring, wert thou in my
iselace, thou wouldest see
wrough, not only to bate and
overcominate her, but it may be,
all other Women for her sake.
Thus thou seest, Philogynus,
how easily thou mayest be
deceived in this vain Phancy
of Beauty. Wherefore (be-
cause I study brevity) I shall
proceed to the next.

Di-

Division 3.

Riches, Greatness.

EV'ry man almost wou
think this should be
very sure and good ground, the
Marriage, none better,
being the only or thi
thing, that many, if no
most, marry for. Deam
ness, the Sovereign Goddess
of the world, they sacrific
to her in every Corner. A wo
their care and industry is to
gain wealth, for which they
study, ride, run, and trudge
about, toyl, work and car
venture Limbs, Life and all
for Money. And if tho
ha

ast this itching humour
pon thee, if thou marriest
neerly for money, Philology-
s. The Lord have mercy
pon thee, it is no Match,
Marriage, thou livest in
Whoredom all thy Life with
better. And if she Marries
thee for that end only, she
is but a Lawful Whore at best,
she is no other, and has
given thee a Lease of her Bo-
dy, during Life, for a Fain-
taine, it may be a thousand
times more then her Body is
A worth. There can be no
Love in such Matches, they
are odious and abominable in
the sight of G O D, and all
honest men.

I know next to Virtue, ~~se~~
Piety and Honesty, a comp-
tent Estate is a most requi-
site expedient to alleviate
the miseries and inconveni-
encies of a Married Life.
But, Sots as we are (as
noted in another Book) we
are curious in the strain of
our Horses, Game-cocks, Dogs
and Pigeons, But in this more
weighty matter our own Pro-
sperity, we are too remiss in
marrying any deformed
piece of Mortality for
little Money. And thus
frequently, we leave a Crook-
back'd, Flat-nos'd, Bow-
legg'd, Squint-ey'd, Left-
handed, Ugly, Infirm, Wea-
sel-fac'd, Diseas'd, Quarter-
witted, Hair-brain'd, Non-
sensical

senical, Goofcapical and Cox-comical, Ideot, not only to possess our Estates, but our Names, and to build up our Families. Can any thing be more Ridiculous? what Love canst thou have to such a woman? 'tis the wealth thou Marriest, and Lovest, How is she, then, a Companion, and Help-meet, &c. It generally proves unluckey. If therefore, my *Philogynus*, thou Marriest for Riches, meerly, or greatness, I wish thou mayest be served as *Messalina* did the Emperour *Claudius*, or *Venus*, *Vulcan*; *Phedra*, *Thesens*; *Helena*, *Menelans*; *Passphae*, *Mirnos*, &c. Wear *Aetcons* Li-

F very,

Apparel, Deportment,
very, Live Rich, and Dye
a Wretch.

Division 4.

Apparel, Deportment,

YOU Doting Gallants
and Love-sick Fel-
lows, commonly put this
as another ground and reason
of Love, and a good one it
is! This, however, for
certain, 'tis one of the
greatest *Catch-dots* or bates
to Intrap Fools, (that look
only to the outside of
things, regard the Shell
and Cabinet, and neglect
the

considered in Marriage.
the Kernel and Jewel) that
is. The greatest incitement
to Love, and *Provocative*
to Lust imaginable ; Beauty
is nothing to it ; nay, Beau-
ty would be nothing without
it. For as our English Pro-
verb goes, **G O D** makes,
but **Man** shapes. And it is
clear, Beauty is more be-
holding to *Art* than *Nature*,
if we but seriously consi-
der, a Man is less tempted
by seeing Women naked, than
in their *Silks*, *Velvets*, *Em-
broidries*, *Jewels*, *Rings*,
Luckets, *Curles*, *Bulls*, *Tow-
ers*, *Pendants*, *Bracelets*,
Laces, *Furrs*, *Odours*. These
Captivate, nay, Intoxicate
most *Shallow* pates. Her
Perfumes and Apparel are

Apparel, Deportment,
the greatest Allurements to

* However, decent Cloth-
ing is not to be condemn-
ed, and those according to
the Fashion, for I account
him or her the Fantastick,
that continues in an old set
stiff starch't, Printed
Dress. They are like the
Kings and Queens in a
pack of Carts or like a Pi-
cture in an old set of
Hangings made of Ta-
pestry.

Fools. * Take her as Na-
ture has made her, stark
naked; or look upon her
when she is stript of all her
borrowed Feathers, and
shee'l be nothing so amia-
ble, if at all; nothing de-
sirable, shee'l be an Anti-
dote rather against Letch-
ery and Love. True Love
is grounded on Virtue (I tell
thee) not on these low,
mean, sordid outsides, shadows,
fooleries, vanities. Ask
Travellers (if thou wilt
not believe me) and they
will tell thee, when they
conversed with no Women
but such whose custom was
to go always naked as they
were born, they had no
Ame-

Amorous Phancies, no Lustful Mind, they loathed the thoughts of it, and hated a *Woman* as much as a *Beast*; they were all alike; they made no difference between them: so little were they provoked by seeing all. A Foot with a Lac'd Shoe, or a Silk Stockin on, a Rich Laced Petticoat, will perhaps tempt thee much more, and make thee mad for what they were not moved when they saw it, when they saw hundreds of them.

All other *Departments* and *Gestures of the Body* are as bewitching, as taking, and are no doubt, as forceable persuasives; but only with

F 3 *Idiots,*

Ideots, weak, shallow, and empty fellows (in which number I should be loath to find my *Philogynus*,) some are as much taken with a smile, as Discourse ; and perhaps more. And so Love becomes (as indeed it is) a mere Foolery, a juggle, a fascination. Every humour may take, and does, according as it may meet with a fit Receptacle. A woodcock is soon intangled in such like Springs. 'Tis not, however, these things in themselves, that can, groundedly allure, at all. It is not the Eye, Face, or ought else, does it; but the cast, the glance of it, the carriage, and the seasonable adap-

adopting them to such as are
easie to receive them. The
Virgin Mary (if we may
believe *Baratius*) had as
lovely, as bewitching eyes
and face as any that ever
was, but yet, so modest,
*that they were an Antidote
against Lust to all her spectators.* Nay, *Bonaventure*, if
he did not speak at a ven-
ture, positively asserts, *Her
very aspect was not only a pre-
servative, but an absolute cure
ever after of it.* And so
'tis not the Cloaths, the Or-
naments about a foolish wo-
man takes with a wise Man.
If she be not inwardly en-
dowed with *Virtue, Piety and
Honesty*, which is rare, he
will not abide her though

E 4 never

never so outwardly adorned. Be not thou therefore in love with a *Lac'd Petticoat*, an *embroidered Gown*, a little shoe, a silk stockin, a toy, a feather, a shadow; but the *Lady*; the *handsom Lady*; the *well-bread, comely Lady*; nor with her neither, without *Piety, Virtue and Honesty*. Judge you whether outward appearances, outward shows, be to be chosen before inward endowments. And I shall proceed to the fisth thing that may be a reason or ground of thy Love, after I have put thee in mind of an honest, well-meaning, good natured *Gentleman* of *Florence* (related to us by an ingenious Au-

(o) Author) who was thus (o)Gomesius
by outward appearances de- lib. 3. De
ceived by a *Fesabel*, so il- sale Gen.
lustriously set out with cap. 22.
Silks, Jewels, Gold, and such like Ornaments, he was so surprized, he took her rather for a Goddess than a Mortal. But after he Married her, viewing her the next day, stript of her Deceits & Allurements, he found her so Rivled, Yellow and Deformed, he could not abide her, he hated her with a perfect hatred; For he had never seen her before but by Torch-light. And our Proverb tells us true enough, *Women and Linnen appear best by Night, and Nocte latent mensa*.

die, as the Adage is ; 'Tis sufficient for a Goose-cap, a Dizard, an A/s, or any flat-low-brains however.

Division 5.

*Familiarity, Discourse,
Singing, Musick,
Dancing, &c.*

MA Y we not in this Division include all the foolish Love-tricks under *Familiarity* and *Discourse* that are to be thought of? As *Kissing*, *Toying*, *Love-tokens*, *Fests*, *Tales*, *Protestations*, *Vows*, *Tears*, *Threats*, and innumerable such

such like. But they are so *Vain, Idle and Sottish*, for brevity sake, (which I always loved) I shall only hint at some few that come under this Division ; and for the rest, I know thou hast, *Philogynus*, ingenuity enough (it thou wilt make good use of it) to amplifie them to thy self. All the foregoing Artifices and Enchantments of *Beauty, Riches, Apparel*, signify nothing without some opportunity of converse to gain a *Familiarity*, and then, what is it *Familiarity* cannot effect in this particular ? many Matches are made up this way for want of better Objects, and other Choice, on both.

both hands, which they would else have contemned and slighted. How many *Lords* have thus Married their *Kitchin-wenches*, and *Ladies* their meanest *Servants*? Opportunity and Importunity will, therefore, work strange effects of Love, and has been known to be the ruine of many a brave Man and Woman; as all History, nay, and every Town and Countrey evinceth us. Thus *Achilles* was intrapt by *Lycomedes* daughter *Deidamia*, *Potiphar's* Wife with *Joseph*, The *Abbas* and many of her *Nunns*, at *Barcley* in *Glocester shire*, by Earl *Godshus*, lib. i. wins Nephew. (p) *Ismenus* by

(p) *Eustas-*

thius,

lib. i.

wins

Nephew.

(p)

Ismenus

by

by Softenes daughter *Is-*
mene, &c. Nay, the won-
derful chaste *Ephesian* Lady,
famed over all *Asia*, (q) was
catch't by Familiarity, even
in her greatest Lamentati-
ons and Grief for her Hus-
band; nothing would com-
fort her, she must go into
the Grave with him, and there
Lament, and there
Dye; yet, even in the
midst of all this, she yields
to a *Souldier*, that at that
time was set to watch some
who were Crucified, and
in their Familiarity, one of
the Dead Bodies being
Stolen from the Cross,
which the Souldier feared
might cost him his Life,
she quickly forgot her great

Las-

(q) Related
by Petronius.

Lamentation for her Husband, and consented the Souldier should hang him upon the Cross in the room of him that was Stolen. So Fickle, Deceitful, and Lustful are Women, as well as Subtile, &c.

Discourse bewitches Men, Ravishes their Souls, transports them beyond themselves; and, which is most strange, when all their Tat-
tle is nothing else but Lies, Deceits and Inventions to intrap each other. And so Singing, oh how sweetly she Sings, no Musick comparable to it; I am resolved, come what will come, I will have her, I le hang my self else. She far out-does the

the (r) Samian Lasses which (r) Plutarch
insulted over Kings by their *Diol. Amator.*
Singing. She exceeds
Daphnis and *Helena* in both
Singing and Musick; and
Apollo himself by many pa-
rasanges. *Kissing, Toying,*
Fooling and *Playing*, intan-
gle as much, so do their
Favours, Symbols, Valentines,
Letters; They'll, some of
them, catch a Woodcock
Amoruse with a Nod, a Wink,
a Smile, a Jeſſ, a what not?
They will and they won't,
nay, their very denial (such
artifice they have) shall
bring on a disponding Do-
tard. Their Guiles and Al-
lurements, indeed (as (f) one
notes) are not to be reckoned
in a thousand years. They'll
strongly.

(f) Castilio,
lib. 3.

strongly refuse and earnestly desire the same thing at the same time, no bodyth knows where to have them till they are in Bed: whence *Philostratus* makes diversly sorts of *Cupids* in Pictures; some of one age, some of another, some very young, some with wings, some without, some like Boys, some like Girles, some with Torches, some without, some with Golden Apples, some with Darts, Gins, Snares, Neis and other Engipes in their bands, as all

(t) *Imagines* (t) *Propertius* handsomely relates. Denoting the various allurements and devices of Lovers to undo one another.

But,

est. But all these signify nothing at thing; neither is there any body thing of value or substance in them to take with any sense sober. *Man*, duely and rightly considered. Prithee, what is there in an *Apish*, mimical gesture, a *Compliment* in da-mode, in a fellow that cannot talk only of the Fashions, and has some Fragments of every Play at his fingers ends, can Sing, Fiddle, and dress himself in the other Fashion, and is ignorant of all History and other Learning. Yet *this is your accom-
plisht Gentleman*, your well-
of bread person, with most of
our *Giglets* and *Foolish Wo-
men*. Or tell me *Philogynus*,
what canst thou promise to
thy

Dancſng conſidered.

thy ſelf in Phancyng
helke-choſe idle baggage tha
is a meer outside, can only
wear fine Cloaths, who,
when they are off is aſham'd
to be ſeen, aſham'd of her
ſelf, that can only Sing
Prate enough, but no
thing out of a Romance,
perhaps, if there be any wi
in her diſcourse. Especially
when there is not any thin
to be ſeen in her, but will
vanish with thee (if thou
obſervest) upon thy abſence, th
ſo that tis to be feared, 'tis
thy own Fondneſs and over
meanedneſs that ſets too high
an estimate on all her littl
actions, gestures and word
which otherwife would not
be taken notice of, perhaps,

by

by any but thy self. Keep
that out out of her sight, and
only thou wilt quickly find these
who make so slender wounds as
they will soon heal of them-
selves. Make a Covenant
with thine Eyes ; look not
upon her, (except she be vir-
tuous, what doth the rest a-
vail ? They are all, I confess,
all even to *Dancing itself*, well
enough , commendable e-
nough, where there is *Virtue*,
Honesty and *Honesty* to ballance
them. But that is very
more (as you have heard)
commendable to see
breeding, and a good and
graceful Deportment, ge-
niture, discourse, even in a
Woman as well as a Man.)
Joseph therefore ran out of
his

his Mistresses company.' ^{for} dangerous even to see. ^{red} David leeing Bathsheba Bathing, ^{the} her self could not restrain ^{and} And Alexander the great ^{on} knowing how perilous ^{not} seeing is, when he heard how ^{at} Beautiful the Wife of Darius was, would not permit ⁱⁿ her to come into his sight. ^{it} So did Cyrus by Panthe

(u) As Gre- (u) And so St. ^{Augustine}
gory Records would not so much as Live
of him, E- with his own Sister. ^{Le}
pist. 35. lib. all alone, see none of them
7.

For, the fight of Drink in-
creaseth Thirst, and the
fight of Meat, Appetite.

Or you may see the Vi-
tality of it, and the ground-
lesness of these Motives
Love, if thou wilt but g-

from

rom one to another ; or
requent publick meetings,
where thou shalt see variety,
and so perhaps, not only
with the first choice, as I
noted elsewhere, but, at
last, be indifferent for all:
As *Paris* lost *Ænones* by
seeing *Helena*, and *Cressi-*
Troilus, by conversing
with *Diomedes*: As he con-
fessed that loved *Amey*, till
he saw *Floriate*, and when
he viewed *Cynthia*, forgot
them both ; but fair *Phillis*
he esteemed above all,
Chloris surpassed her ; and
yet when he spye *Amar-*
illis, she was his sole Mi-
striss. O Divine *Amarib-*
lis ! *Quam procula cunfusi-*
ad instar, quam elegans, quam
decens !

+ And so Triton, the Sea god, was in love with Lucothoe till he saw Milane, but Galatea he preferred to them both.

And yet she complained he loved another better than she, another and another.

decens ! &c. How lovely how tall, how comely she was ! Till he see another that is more fair than * she (as the Song runs) &c. Si diligenter consideres, quid pos os, & nares, cæterosq; cum peroris meatus egreditur, vilius nequequelinum . nunquam vidisti. Consider, no body else is so taken with her as thou art ; 'Tis but thine overweaned Fancy, I tell thee. See her Angry, Afrai ry, Laugh, weep, Hos, Coll, Sick, Sullen, in attires, Situations, Gestures, Passions, and thou wilt not be so fond, if thou observest her Fancies, especially those of her Mind, her Pride, Envy, Incommoditie, enemy, Disimulation, weakness,

Lightness, Self-will,
Revolvings, Insatiable Lust,
and thou't be of another mind quite; thou't
distract thy Folly presently,
and the Irrationality and
Groundlessness of thy Love
is founded on such sandy
bases. Lovers cannot judge
of Beauty, nor any thing
else, 'tis that burning Lust
within themselves that makes
them taken with a Song, a
Musick, a Fest, a
Gesture, familiar Discourse,
and the rest. And this I
have heard many confess
with joy, when they have
been come to themselves;
and have blamed themselves
they should ever be so
blind, Stupid, Mad, and
Besotted

Dancisug considered.

Besotted to Dote so in Love
and have admired the
should be so Misled, be such
Fools.

This that has been said
may also prevent thy being
inticed into this **Fou** ^{see}
Paradise of Love by Dan ^C
cing; A thing, I think
harmless and innocent enough
in it self, provided ^{pa}
it be not abused, done
seasonably and modestly.
'Tis, without doubt, good ^m
to learn them to carry their ^m
Bodies in a good Decorum ^C
with a good Grace and ^{B.}
Port. Yet I'll tell thee ^{Gr}
Philogynus, It has been
disallowed by many of the ^C
Fathers, and condemned by ^m
general Councells as a forceable ^{it}

pro-

provocative to Lust, and
all manner of Wickedness.

Robert Duke of Normandy thus was catch't by Arlette the Mother of our William the Conquerour, seeing her Dance in the Country with her Companions; Queen Katherine by Owen Tudor; Herod by Herodias's Daughter. use not the Company of a Woman that is a Singer, or a Dancer, least thou be taken in her Craftiness, is the Council of Syracides, cap.

8. 4. My *Philogynus*.

Gregory Nazianzen would not be seen in such Company. And Hædus maintains, Lust, though it be not seen, yet is

G taughe

Dancing considered.

taught in Theatres, and these Dancing Schools. I shall descend, therefore, now to the last, concluding with *Tully, Nemi saltat Sobrius.*

Divi.

Division 6.

Lust.

AND now consider seriously, *Philogynus*, what I have said before, and thou wilt save me a great deal of Labour touching this *Lust*; which in plain English is nothing else but that which thou callest *Love*. And all those Allurements of Beauty, Riches, Greatness, Apparel, Deportment, Looks, Gestures, Discourses, Familiarity, Toying, Fooling, Singing, Musick, Dancing, &c. Tend only to it; tend to excite and satisfy

G 2

tisifie it, and exactly delineate it in all its dimensions. All that our (x) Poets,
 (x) They are both Ancient and Modern
 the Priests of Cupid, Homer, Horace,
 Virgil, Ovid, Buchanan,
 Propertius, Martial,
 Menander, Gallus, Tibullus, Catullus, &c.
 And our Greek and Latin Epigrammatists, Loves Secretaries. Anthony Diogenes, Eustathius, Longus Sophista, Aristonatus, Plato, Achilles Tatius, Heliodorus, Plutarch, Lucian, Aristen, Prodromus, Parthenius, Theodorus, &c. And our new Ariostoies, Boyerds, Sir Philip Sydney, Sir John Sucklin, Benjamin Johnson, Shakespeare, Beaumont and Fletcher, Cleaveland, Cowley, Dreyden, &c. and all Authors of Uranias, Romances, Fairy Queen, &c.

I prithee , all those Love
Letters and Bawdy Songs,
but to discover what is in
the brests of these *Dizards*,
or to excite the same in
their *Mistresses* & Servants.
Such as these, (a taste only
therefore, and proceed)

He cast his Eye upon
Emilia,
And therewith he Blent
and cryed Ah ha,
As though he had been
struck unto the hearta.

Thou Hony-suckle of the
Hauthorn Hedge,
Vouchsafe in Cupids Cup
my Heart to Pledge ;

My Hearts dear Blood,
sweet Cis, 'tis thy Carouse,
 Worth all the Ale in Gam-
 mer *Gubbins* house.

I say no more, Affairs call
 me away,

My Fathers Horse for Pro-
 vender doth stay.

Be thou the Lady *Cressent-*
light to me,

Sir *Trolly Lolly* will I prove
 to thee.

Written in hast, farewell
 my *Cowslip sweet*,

Pray lets a Sunday at the
 Ale-house meet.

*Dost ask (my Dear) what
 Service I will have?*

*To love me day and night is all
 I crave,*

To Dream on me, to expect, to
think on me;
Depend and hope, still covet
me to see,
Delight thy self in me, be
wholly mine,
For know my Love, that I am
wholly thine.

And as Chaucer has it in
the Knights tale:

His Sleep, his Beat, his
Drink is him bereft,
That Lean he waxeth,
and dry as a Shaft,
His Eyes hollow, and
grisly to behold,
His Hew pale and Ashen
to unfold;

And solitary he was ever alone,
And waking, all the night making moan.

Nay, old Men as well as young can't resist, as the same *Chaucer* has it in the same *Tale*.

— — — when he felt
Death,
Dusked been his eyes,
and faded is his breath,
But on his Lady yet cast-
e ih he his eye,
His last word was, mercy
Emely,
His Spirit chang'd, and
outwent there,
Whither I cannot tell,
ne where.

And

And though the women
seem coy, they are not a jot
behind the Men,

With raging Lust she burns,
and now recalls
Her vow, and then Despairs,
and when 'tis past,
Her former thoughts shee'l
prosecute in hast,
And what to do she knows
not at the last.
She sees and knows her
fault, and doth resist,
Against her filthy Lust she
doth contend,
*Ah, whether go I? what am
I about?*
*Ah, God forbid, yet doth it
in the end.*

Nor did she come, although
'twas her desire,
Till she compos'd her self,
and trimm'd her tire,
And set her Locks to make
him to admire.

'Tis reported of the Sultan
of Sana's Wife in Arabia,
who fell so in Love with
Vertomanus, a comely Tra-
veller into those parts, that
she thus bemoaned her self,
*O God, Thou hast made this
Man more Beautiful than the
Sun, I would be were my Huf-
band, or that I had such a Son.*
She fell a Weeping, and so
Impatient at last, that she
would have had him gone
in with her, and sent
two.

two of her waiting Maids to him with many gifts and promises. But when he refused, she offered to go along with him, and leave all in the habit of his Page or Lackey, so she might enjoy him, resolving to kill her self else. And so they will all when they truly Love. *Lust* is more outrageous in them than men, when it takes. And when doth it not think you? unless they be old. Trust none of them, therefore, Let them all alone; I mean as to Marriage, They'l be too hard for thee every way. If thou be wise, since there is such hazard, such deceit in the Female Sex, keep thy

thy self as thou art, 'tis best
to be free.

*Are not these good groundes
and reasons for thy Live now?
Art not thou a wise fellow
to run mad after Toys, Sha-
dows, things of no moment
or substance, a bundle of De-
ceit and Villany? Old, ho-
nest Chaucer will tell you
how they were in his time
above three hundred years
ago, in his Romant of the
Rose.*

*Cv'ry each of them hath
some Vice,
If one be full of Villany,
Another hath a Liquerish
Eye.*

If one be full of Wan-
tonness,
Another is a Childeress.

'Tis natural to them to be so.
And as *Chaucer* notes else-
where,

Fox half so boldly there
can non,
Swear and Lye as Wo-
men can.

Their Stars incline them, as
the *wife of Bath* speaks from
her own experience,

I follow, aye mine In-
clination,
By virtue of my Con-
stellation,

And

Lust considered.

And now let us, *Philology-nus*, proceed to consider the second end of Marriage, since they are so still, and ever will be.

Mem-

Member 2.

of the Second end of
Marriage the con-
tinuation of our
kind.

Ridiculous enough are the Phancies of many men who are thereby too often guided. Some, I know, are so besotted with the desire of an off-spring, as they have ran any hazards; run hand over head, and quite undone themselves. The greatest madness imaginable if we rightly consider all things. They'll tell

tell you Children keep up,
and Eternizes their name.
But the poorest way it is of
immortalizing them that
can be, and common to the
base as well as the *Noble* ;
to the *Peasant* as the *King* ;
nay, even to *bruit Beasts*.
The nobler way is by great
Actions (as I have elsewhere
declared) *noble works* and at-
tempts, whereby a mans name
will be engraven in his Merits
and Achievements so deep, as
the Teeth of time can never
devour. And we commonly
see the greatest works have
been done by Childless men.

Besides, the Risk that's
run for them is dubious and
hazardous, yet obligatory.
And admitting the wife be

vir-

virtuous, thou art not sure
whether he that shall come af-
ter thee and possess thine In-
heritance, shall be a wise Man
or a Fool ; call to mind that
old Proverb, οὐών τεκνα
τίματα, Heroum filii noxæ ;
great Mens Sons seldom do
well, Augustus exclaims in
Suetonius ; Jacob had his
Reuben, Simeon, and Levi ;
David an Absalom, and Ado-
nijah. And wise Mens Sons
are commonly Fools (as I
noted a great while since in
a small (z) tract) Socrates (z) ὁ Ακρα-
his Sons were all so ; and πος οὐτι εἴσο
Solomons only Son we read xiv, Fol. 61.
of, Rehoboam, was no o-
ther, or little better ; and
there is good reason for it
(as I also tell you there)

be-

because their natural spirits
are resolved by their great
studies, and converted into
Animal, whereby they give
due benevolence (as St. Paul
prettily terms it) weakly,
being most consumed in study.
They had better be Child-
less: 'Tis too Common in
the middle sort. Thy
Son's a Drunkard, a Game-
ster, a spend thrift; Thy
Daughter a Fool, a Whore.
If these have not good E-
states, their charge will un-
do them. What greater
mifery than to beget Chil-
dren, and leave them no
better Inheritance, than
Hunger and Thirst, joyned
with *Nakedness*? no Plague
like to want. And if thou
hast

last Means, 'tis ten thousand to one if they will be ruled by thee.

Besides, they are certain Cares and uncertain Comforts: many times the extravagances and vices but of one, causes more Trouble than will over-balance the pleasure in all the rest. And, 'tis for the most part seen, that the dispositions both of Body and Mind suit more with a Brother, a Kinsman, and it may be, one farther off in Blood, than with the Children: Forasmuch as the surer side, at least (if not both) is a stranger to the Family. 'Tis neither Heresie nor Imprudence then, to adopt an Heir to thy mind, though

Progeny considered.

nothing of kin, equally well
with thy self, or endued with
such Virtues as thou couldst
wish thou hadst a Son or
Whence the Italians make
little or no difference be-
tween Children, and such
as are near of kin, so they
be *Allied and Virtuous*, they
matter it not. Since they
can never be certain, whether
their Children be their own,
I think, therefore, I need
add no more on this Subject.
Lets now a little compare
a Married Estate to a single
Life, which was the last
thing premised.

Mem.

Member 3.

Description of a single
or unmarried Life.

Marriage and its Events, on the other side, being thus considered every way, in all circumstances; in all its hazards; all its Fugles and Deceits; we shall find a single life much to be preferred.

A Bachelor lives free, secure, contentedly (as I have also noted in my^{*} last book so often quoted) wealthily, quietily, plentifully, sweetly, merrily, and happily. He has none

Description of a

to care for, but himself A
none to please, none to dis- an
please and controll him; n ho
charge, he may live when pa
he will, he is his own Master hi
and courted by all in hopes o
being his Heir, in hopes o
Marriage, &c. Reverence
and Respected he is, where
ever he comes: Ev'ry on
invites him, strives to o
lige him for their own ends
And so, on the other side
what an excellent state
Virginity? Marriage fill
the Earth, but Virginie
Paradise. 'Tis a never
fading Flower ; whence
Daphne was Metomorpho
sed into a Bay-tree : which
being ever Green, shew
Virginity to be Immortal A

A blessed thing in it self, and as the Church of Rome holds *meritorius*; and St. Paul * would have all like * *1 Cor. 7.7.* himself.

Consider, my dear Philogynus, what a slavery Marriage is, what an heavy burthen, a yoke, and that very uneasy, that thou undertakest; how hard a task thou art tied to, and how continuall for Life, and it may be, all thy own Life, what squalour attends it, what irksomeness, what charges, (Wife and Children being a perpetual bill of charges) besides a myriad of Cares, Miseries and Troubles. So many, and such infinite incumbrances accompany this kind of Life.

Felicities of,

Life. Another thing is too
when thou art Married, all
gifts cease, no friend will
esteem thee, and thou shalt be
compelled to lament thy mis-
erable misfortune all thy days,
as being rejected by all, a
meer castaway, a lost Creature
he is. Had he not been
Married I would have help'd
him to a brave, young, rich,
and virtuous Lady, or be-
stowed my self upon him.
He should have had the
choice of all my Daughters,
and my self to boot. He
should have lived with me
as long as he pleased and not
cost him a Farthing, only
for his company. But now
he has utterly undone him-
self, split his Fortunes. He
had

had better be hang'd. If this
be the Doom of the first,
what shall we say of the se-
cond? I'll add a word.

M Mon

and II Member 4.
of all do follow. If it may
Of Second Marriages.

D^O but seriously weigh
and observe what I
have said, and thou wilt not
admire if I thus conclude,
*What shall we say to those that
marry again and again?* After
they have been set free,
are in *Love with their Fet-
ters again, Dote, are Besot-
ted, run Mad again?* Truly, I
think they deserve not our pity,
but are to be looked upon as
*Bedlams, or rather Demo-
nicks.* They are posseſſed
without doubt, and if we
may believe the story that
goes among the *Romanists,*
are in a very desperate con-
dition.

Of Second Marriages.

147

dition, who tell us, that some honest well-minded Fellows travelling to *Heaven*, it may be *Cuckolds*, some of them, (for they were all married) when they came to *Heaven gate*, one knocking, St. Peter (whom they faign to be the Porter) asked hastily who was there, the reply was *a poor sinner*; Oh, a Sinner, said the grave Saint, hast thou been in *Purgatory*? yes quoth the Sinner; for I married a *wife* that made me weary of my Life, so very a shrew she was.

Whereupon he was let in. Another of the shole, hearing what past, and how well his Comrade sped, as soon as the door was shut again, knock't in like manner;

H 2 and

and being demanded the same question, whether he had been in *Purgatory*, answered yes, for he had married *two shrews*. Hast thou so, quoth honest Peter; then get thee gone to the other state; for here is no room for *Fools*. And so he went his way very penitively; but whether, I don't know, neither do I care: Teach him to be wiser. A Man may pity an *honest, harmless goosecap* that is ensnared by a *Woman* once. The Devil himself could hardly avoid it, did he live upon *Earth* and see the allurements of Women, and their devices. *Semel insatimius omnes.* But to be twice

twice mad in an Age to be twice in Purgatory, 'tis as bad as Hell. St. Hierom, a Learned and Holy Man, (to omit what St. Paul says of it) and one of the Fathers of the Church, will tell you to marry at all, is little better than Fornication. But to marry twice is downright Bawdry, and utterly condemned by him.

What shall I say? MEN, (say what I can) will do what they will, following their sensual appetites. Yet this I will say, To be carnally minded is death. Nay, St. Hierom goes farther, maintaining marriage to be little better than a sin. And Tertullian condemns all second Marriages. So Tully, when

perswaded to marry a second time; answered, he could not *simul amare & sapere*, be wise and Love at one time. *Jupiter* himself cannot intend both at once. But I shall add no more of this, since I hope that thou wilt forbear committing this Folly once.

For consider, *Philogynus*, I have, in short, given thee a taste of what Marriage is, and the Grounds and Reasons of thy Love, which are Groundless, and, indeed, no other than *Lust*. Be admonished & beware, therefore, you see what Cares, Fears, Jealousies, Dangers, Miseries, Anxieties and Troubles attend it to dissuade

swade thee from it, Let Reason take place. *Cupid* is blind, and so are all his Disciples: Nay, they are mad, and hurried headlong, though it be to their ruine, shame and disgrace. This Damn'd Lust counterbalances all the rest, captivating them like so many brut Beasts; for in this Licentiousness and sordid act of coition they are no other, they are no better, differing nothing from them, and look as like Asses when they have done, it being one of the filliest actions a man possibly can be guilty of all his days. Thus Elpenor and Grillus became Swine. Lycaon a Woolf. Calisto a Bear. Terens a Liar.

Lapwing : And *Jupiter* what not? (as was before noted) a *golden Shower*, a *Cuckoe*, a *Bull*, a *Swan*, a *Satyr*, &c. And *Apuleius* an *Ass*. And so they are all *insensati infatuati*; For, what other meanings can all those Learned and Witty *Poets* have in their ingenious fictions; but to point out and indigitate to us, that a Man given over to his *Last*, is no better than a *Brute*; no better than those *Satyrs*, *Woolves*, *Bears*, *Bulls*, *Swine*, and *Asses* they compare them to?

Wherefore I shall conclude with the *Apostles* words, *1 Cor. 7. ver. 1, 7, 8, 26, 27, 38.* my dear *Philologynus*,

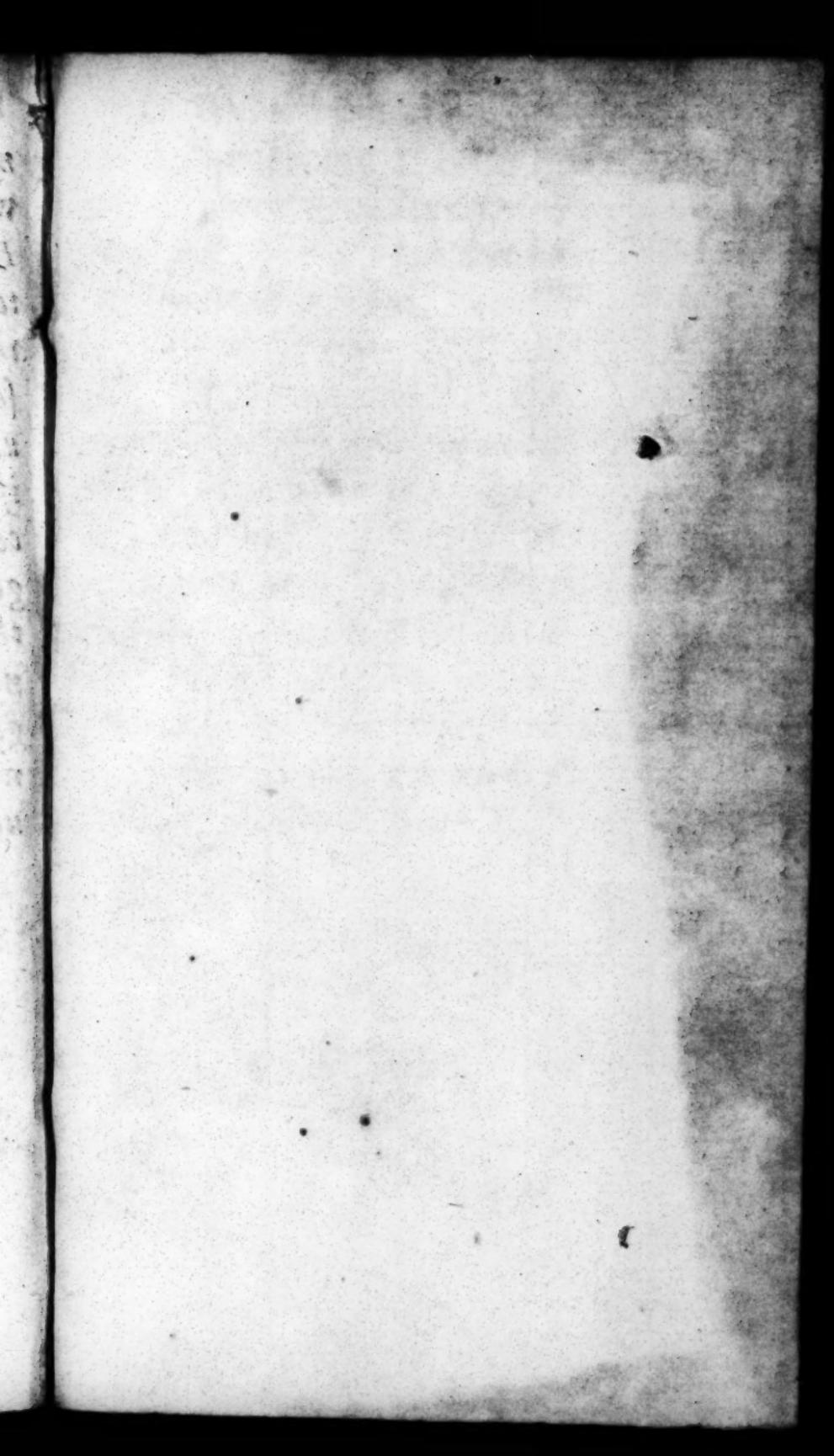
nus, concerning the thing
whereof you wrote unto me)
It is good for a Man not to
touch a Woman. For, I would
that all Men were as I my
self. I say therefore to the
unmarried, it is good for them
if they abide even as I. Con-
cerning Virgins I say, it is
good for a Man so to be. Art
 thou loosed from a Wife, seek
not a Wife. So then, he that
giveth her in Marriage doth
well, but he that giveth her
not in Marriage doth better.

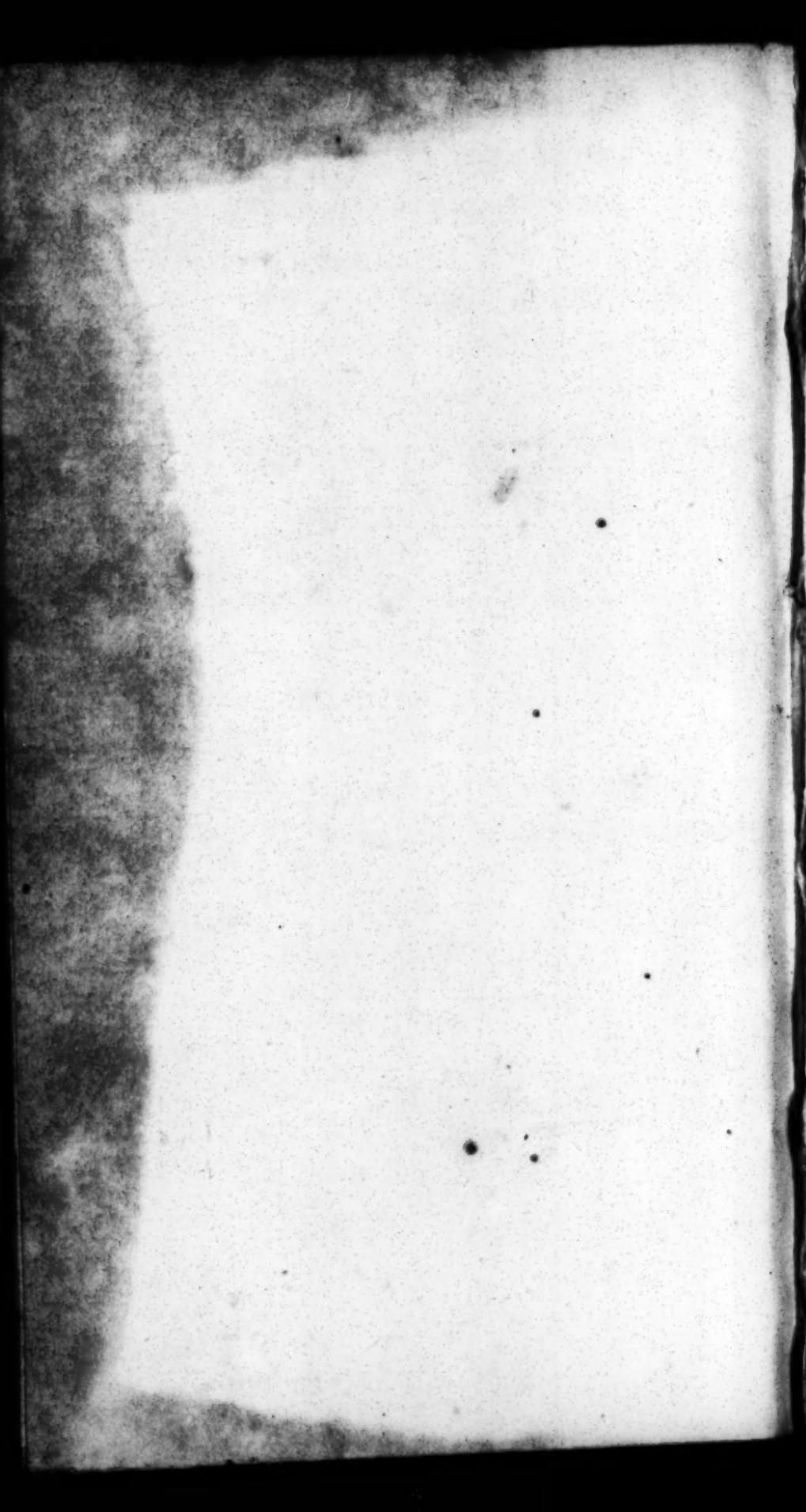
F I N I S.

colectio[n]e
colectio[n]e
colectio[n]e
colectio[n]e
colectio[n]e

colectio[n]e
colectio[n]e
colectio[n]e
colectio[n]e

colectio[n]e
colectio[n]e





1639

R 228A

SEYMAR, WM.

B71